

OF AN
ASSERTION

AGAINST THE
DOCTRINE OF

THE
Martin Luther

By **HENRY the VIII.**

OF
ENGLAND, FRANCE, & IRELAND, KING

IN WHICH IS SET FORTH HIS REPLY TO THE POPE'S

BY **JOSY CLARK'S ORATION;**

And the POPE'S Answer therunto.

ASSEMBLED.

THE POPE'S BULL, by which His Holiness
was pleased to declare that **HENRY VIII.** (for
Violating the DOG) Thomas Becket, Cardinal,
and most Christianlike Title of the said.

Particularly Translated into English by **T. W. C.**

Printed by **W. B.**

Printed by **W. B.** at the Entrance into the
Church of St. Martin's, near St. Paul's Church.

Printed by W. B. Thomas at the Entrance into the
of the Great Hall near the Chapel, and Printed at DUBLIN.

Published by the Society.

Facsimile Translated into English by T. W. Gent.

The Pope's BULL, by which His Holiness
was pleased to bestow upon K. Henry, VIII. (for
Composing this BOOK) The most illustrious & noble
and most Christian-like title of Defender of the Faith.

AS ALSO

And the Pope's Answer therunto.
MR. JOHN CLARKE'S ORATION;
To which is adjoyned his Epistle to the Pope;

ENGLAND, FRANCE, & IRELAND, KING

OF

BY HENRY the VIII.

Martin Luther;

Sacrum Sermonum

OF THE

ASSERTION

OF THE

Martin Luther's Sermon.

The Oration of Mr. John Clark.
Orator for HENRY VIII.
Most Potent King of England
and France, Defender of the
Faith. Exhibiting this Royal
Book in the Consistory to Pope
LEO X.

Most Holy Father,
W^Hat great Troubles have been stir'd
up by the Pernicious Opinions of
Martin Luther, which of late years
first sprung up out of the lurking holes of the Hus-
sarian Heresie, in the School of Wittenberg in
Germany; From thence spreading themselves over
most parts of the Christian World: How many
unthinking Souls they have deceiv'd, and how
many Admirers and Adherents they have met with;
because these are all things very well known; and
because in this place a Medium is more requisite,
than prolixity, I care not for relating. Truly,
though many of Luther's Works are most Impiously
by his Libels spread abroad in the World: Yet none
of them seem more Excecrable, more Venomous, and

The Oration

~~more Pernicious to Mankind, than That, Entituled,~~
~~The Babylonian Captivity of the Church; In~~
~~Refuting which, many Grave and Learned men~~
~~have Diligently Labour'd.~~ TO HONEST

My most Serege and Invincible Prince Henry
VIII. King of England and France, and most
Affectionate Son of Your Holiness, and of the
Sacrid Roman Church, has Writ a Book against
this Work of Luther's, which He has Dedicated
to Your Holiness, and has commanded Me to Offer,
and Deliver the same, which I here present. But
before you receive it, most Holy Father, may it please
you, that I speak somewhat of the Devotion and Ve-
neration of my King towards Your Holiness, and
this most Holy See, as also, of the other Reasons
which mov'd Him to publish this Work. Nor is
it amiss to take notice in this place of this
Horrid and Furious Monster, as also of his Stings
and Poisons, whereby he intends to Infect the whole
World, and to delinate him before Your Holiness
in his own proper Colours, that the more formid-
able the Enemy is, and the greater the Danger ap-
pears, the more Glorious may the Triumph shew
when That is overcome, and This remov'd. But
O immortal God! What bitter Language? What
so hot and inflam'd force of speaking can be invented,
sufficient to detest the Crimes of that most filthy
Killain, who has undertaken to cut in pieces the
seame

of Mr. John Clark.

seamless Coat of Christ, and to disturb the quiet
state of the Church of God: When like an ex-
cellent esteem of Things, he attributes to Your
Holiness no more Power in the Church of God, than
to any of the least Priests amongst the People; but
like a third Cato, fallen from Heaven, most un-
seasonably condemns the Behaviour of all the Mini-
sters in the Church: Calls Rome a Sinner, Wretch-
ed, an Adulteress; And lastly, Babylon it self. He
accuses Your Holiness of Heresie: And makes
himself (thrice Apostate) as often as there is que-
stion in the Explication of the Christian Faith;
equal in Authority to St. Peter Prince of the Apo-
stles. And that he may the better demonstrate
himself as great an Enemy to Religion, as to
Manners, his most Impure Hands have Burnt the
Decrees and most Holy Statutes of the Fathers,
in which were contain'd the True Discipline of a
Good Life: And as one most Audacious, leaving
nothing un-attempted: He at last publishes this
Book of the Babylonian Captivity. In which,
Good God! What, and how prodigious Poison,
what deadly Blain, how much consuming and mor-
tal Venom this Poisonous Serpent has spew'd out,
Not only against the wicked Manners of our Age,
which in some manner might have been born with:
Nor only against Your Holiness, but also against
your Office; against Ecclesiastical Hierarchy,
against

The Oration 10

against this See, and against that Rock Establish'd
by God himself; Finally, against the whole Body of
the Church of God. Here, The Bond of Chastity
is broken, Holy Fasts, Religious Vows, Rites,
Cereemonies, Worship of God, Solemnity at
Mass, &c. are abolish'd, and exterminated, by
the strongest Perfidiousness that ever was heard of.
This Man Institutes Sacraments after his own
fancy, reducing them, to Three, to Two, to One;
and that One he handles so pitifully, that he seems
to be about the reducing of it at last to nothing at
all. O height of Impiety! O most abominable and
most execrable Villainy of Man! What intolerable
Blasphemies, from an heap of Calumnies and Lies,
without any Last, Method, or Order, does he utter
against God, and his Servants, in this Book? So-
crates, a man judg'd by Apollo's Oracle, to be
the wisest of Men, was by the Athenians Poison'd
for disputing against the commonly receiv'd Opinion
they had of God; and against that Religion
which was at that time taught to be the best on
Earth. Could this Destroyer of Christian Reli-
gion expect any better from true Christians for his
extremely Wickedness against God? But indeed he
did not look for it; who, when dreading Punish-
ment (which he well deserv'd) fled, with a Mischief,
in his perpetual lurking Holes in Bohemia, the
Mother and Nurse of his Heresies. If he had re-
main'd

of Mr. John Clark.

main'd, and had not by your Holiness been prohibited the free dispersing abroad of his Errours: What Danger, what devouring Conflagration had this Plague brought to all Christendom, let the Hussitarian Heresie evince. Which though contented at first with small beginnings, yet through the neglect of Superiours, increas'd to such a height, that at last it turn'd, not only Cities, and People, but also that most Populous Kingdom of Bohemia from the Christian Faith, reducing it to that misery under which it now Languishes. What can we think would be the end of this raging Mischief, which is carried on with such violence and unbridled fury, in his Preludiums, as he calls them; as if some Erynnis were sent from Hell in a trice to confound all before it, and so rapidly transported, as if it would seem to leave nothing wherein to fix it's future fury? Which tracing the steps of the Hussites, has added so much Poison to them, that now the Enemy appears more formidable; by how much more He equalizes all Arch-hetericks in his Doctrine, and surpasses them in his malitious and wicked Intentions: Indeed the danger is also so much the greater, as 'tis easier to add more Proceedings to bad Beginnings, than to begin ill; and to increase Iniquities, than to invent. But your Holiness most Blessed Father, has circumspectly taken care of your Flock: And meeting the Smoak ready to break

into

The Oration 10

break into open Conflagration and Flame, omitted nothing that might avall to the preventing so great Evils; or at first to the Reconciliation of their Author; afterwards to his Punishment and Extermination. The great indignity of this matter, as also your Holinesses, and the King my Master's Letters mov'd the Emperour to send this man Swell'd with Contumelies, into Exile. Learned men on all sides, have in their Works oppos'd themselves, as so many Bucklers for the Christian Faith, against the Darts of this Pernicious Villain.

Let others speak of other Nations, certainly my Britainy (call'd England by our Modern Cosmographers) Situated in the furthermost end of the World, and separated from the Continent by the Ocean: As it has never been behind in the Worship of God, and True Christian Faith, and due Obedience to the Roman Church: either to Spain, France, Germany or Italy; Nay, to Rome it self; So likewise, there is no Nation which more Impugns this Monster, and the Heresies brought by him, and which more Condemns, and Detests them. In which sort of most excellent Praise, I can prefer none to him whom I have now Recorded, King Henry, your Holinesses most devoted Son: Who as soon as he understood, that the Dignity of that Government, Illustrated by your Integrity and Virtue, and enlarged by your great Actions: Was,

of Mr. John Clark.

together with the Universal Church so bitterly In-
veigh'd against by this Son of Perdition; Not
only undertook this Pious Work himself, whereby
he has Learnedly Confuted the Errours of this Impi-
ous Man. But likewise the most Learned Clergy
of this Realm, has to the utmost of their Powers
endeavour'd with all Diligence to remove from the
Hearts of the People all Doubts, Fears and Scruples,
that might in any wise happen to Possess, or Trouble
the Minds of the weaker sort; so that amongst us,
the Church of God is in great Tranquillity, no Diffe-
rences, no Disputes, no Ambiguous Words, Mur-
murings, or Complaints are heard amongst the
People: All Troubles of Mind, all Renovations in
the World, all vain Horrour of Antichrists Reign
is now vanish'd.

But now, lest my Discourse may seem too Pro-
lix, or tedious to the diligent Attention Your Holi-
ness is pleas'd to give, I shall presently come to a
Conclusion.

Only first be pleas'd, that I declare the Reason
that mov'd my most Serene King to undertake this
Work. For I believe it will cause Admiration in
several, that a Prince so much busied with the
Cares of his own Kingdom, both at Home and
Abroad, and whose Affairs affords him so little
respite, should undertake such things, as according
to the common saying, might require to imploy
wholly

The Oration

wholly all the Thoughts of a Man, and indeed of such a One, as is no Novice neither: But rather for his whole Time Experienc'd in the Studies of Learning: Yet notwithstanding all this, He that considers his great Actions done for the Faith of Christ and his accusom'd Reverence towards this Holy See, will not think it so strange that He, who with his Forces and Reveng'd Sword, has formerly defended the Church of Rome when in greatest dangers and Calamities of Wars, should now for the Glory of God, and Tranquility of the Roman Church, by his Ingenuity and Pen, put a stop to Heresies, which so endanger the Catholick Faith,

If no sincere Christian could suffer so great Evils to creep into the Church, without opposing all his Forces and Studies against them; what ought not a Prince to do, and such a Prince, as by Divine Providence, is Advanc'd to that Honour and Dignity, as it were for that very Cause that he might Protect the Catholick Faith, and maintain the Christian Religion Inviolable from all Persecutional Endeavours.

Shall we admire, that Piety should extort from him (being both a Christian and a Prince,) what is but the Duty of every Christian? These, most Holy Father are the chief Reasons of his entering upon this Work, his accusom'd Veneration to Your Holiness,
Chri.

of Mr. John Clark.

Christian Piety in the Cause of God, and a Royal Grief and Indignation of seeing Religion trodden under foot. I confess the desire of Glory might have been able to have induc'd him to these things; That as He who under the Charge of the best Tutors, and a Father none of the most Indulgent, having pass'd his younger days in good Learning, and afterwards so well Read in Holy Scriptures, that confiding in his own Abilities, He often, not without great Glory, (Disputed with the most Learned in Britain,) might now also for Glories sake Fight in the Field of Learning against Martin Luther; a Man indeed not Illiterate.

Nor do I see in what else he could with more Glory and Applause have Employ'd this Treasure of Knowledge, a Talent doubtless given Him by God himself for this very end. But yet the Pious Prince Himself does Modestly acknowledge in his Preface, how little he Attributes to the Force of his own Wit, which is so much esteem'd by others; For excusing his Insufficiency in Learning in that Preface, he Arrogates no more to himself, than to Confess that this Task might have been much better perform'd by many others, and that He himself, (much unfit, Confiding only in the Assistance of the Divine Goodness) had through the Instigation of Piety and Grief of seeing Religion so much Abus'd, to attempt to discover by Rea-

The Oration

son the Lutheran Heresies. Not that He thought it Honourable to contend with Luther, who is so much Despis'd, His'd at, and cry'd down over the whole World; but that, amongst other things, he might testify to the World what his Opinion was of this Prodigious Monster, and his Followers. Thinking himself concern'd to publish that in Writing, not so much, least scruples of Conscience should follow his Silence, as by his Example to induce others to the like Undertakings, who had receiv'd a Richer Gift of Science from the giver of Light. I confess what the Godly Prince has writ against the Errours of Luther, might compel Luther himself (if he had the least spark of Christian Piety in him) to recant his Heresies and re-call again the straying and almost forlorn Flock, not only from Errours, but from Hell it self, where it miserably runs head-long. But what can be done where Pharaoh's Heart is harden'd? Where the Wound stinks with Putrifaction? Where wickedness, Lying too it self, is become miserable? Being unwilling to bear That it should understand, or to understand that it should do well. The Change of his mind, and altering his Councils to better, must be a great Miracle of Almighty God, for what Learn'd men have writ against him as yet, does but only irritate him to grow every day worse and worse. Truly my most Serene King is so far from expecting any
good

of Mr. John Clark,

good from this Idol and vain Phantom, that he rather thinks this raging and mad Dog is not to be dealt with by Words, there being no hopes of his Conversion, but rather that he is not otherwise to be dealt with, than with drawn Swords, Cannons, and other Habiliments of War, such as he would use against the Turks themselves if time permitted.

That being constrain'd by due Punishment, he might be reduc'd, if not to Amendment, at least to Fear. And because, most Holy Father, He could not Revenge with the Sword, Gods Cause and Yours: He takes other Arms, and enters the Field of Learning: Not, in this kind of Combate, like another Hercules, to Fight against this Hydra: But because this Vipers Madnes rages no where more to the Dishonour of God, than in his Book of the Babilonian Captivity: Nor seems he any where else, by his Deceitful Arguments, more to endanger weaker Judgements. Having therefore begun to Batter down this Work, He Assaults it with the Force, and Engines of his Arguments, therein performing the Office of a Pious Magnanimous Generall, whose Duty in Military Discipline, is to supply his Soldiers with most Auxiliaries, where the Enemy presses on with greatest Force. Which Work of his, though it had the Approbation of the most Learned of His Kingdom. Yet he resolv'd
not

The Oration, &c.

not to Publish, till Your Holiness, (from whom we ought to receive the Sense of the Gospel by your quick and most sublime Judgement) deem it worthy to pass through the hands of Men. May therefore your Holiness take in good part, and Graciously accept this little Book, Sent, and Dedicated to your Examination: In which the Pious, and your most Devoted Prince, has with all his Power endeavour'd to procure in some manner, that weaker understandings should not be drawn out of the way by the most wicked Works of this perverse Man: And hopes so to have acquitted himself, as at least he may appear to have demonstrated his Veneration towards Christian Religion, and towards Your Holiness. Dixi.

THE

THE MOST
Holy BISHOP

Answered almost in these Words.

WE Receive this *Book* with great Joy:
Truly it is such, as nothing could
have been sent more acceptable to Us, and our
Venerable Brethren. But indeed we know not
whether more to *Praise*, or to *Admire*, that most
Potent, *Prudent*, and Truly most *Christian King*:
Who, with His Sword has totally subdu'd the
Enemies of *Christ's Church*, that (like the Heads
of the *Hydra*, often cut off, and forthwith grow-
ing up again;) has so often endeavour'd to
tear in pieces the *Seamless Coat of Christ*: And
at length, the Enemies being vanquish'd, has
settled in *Peace* the *Church of God*, and this *Holy*
See. And now, having the Knowledge, Will,
and Ability of Composing *This Book* against this
Terrible Monster, has render'd Himself no less
Admirable to the whole World, by the Elo-
quence of his *Stile*, than by his great *Wisdom*.
We render Immortal Thanks to our *Creator*,
who has rais'd up such a Prince to defend His
Church, and this *Holy See*. Most humbly be-
b
seeching

The Holy Bishop's Answer.

Seeching him Bountifully to bestow on this
Great Prince, a most Happy Life, and all other
Good Things that He can wish for; and after
this Life, to Crown him in his Cœlestial King-
dom, with a Crown of *Eternal Glory*. We,
to our Power, by Gods Assistance, shall not be
wanting in the Performance of any thing that
may tend to the Honour and Dignity of His
Majesty, and to His, and His Kingdoms Glory.

LEO

LEO Bishop,

And Servant of the Servants of God:

*To our most Dear Son in Christ
Henry, the Illustrious KING of
England and Defender of the
Faith, sends Greeting, and gives
his Benediction.*

BY the good Pleasure and Will of Almighty God, presiding in the Government of the *Universal Church*, though unworthy so great Charge. We daily imploy all Our Thoughts, both at home and abroad, for the continual Propagation of the *Holy Catholick Faith*, without which none can be Saved. And that the Methods which are taken for repressing of such as labour to overthrow the *Church*, or pervert, and stain Her by wicked Glosses, and malicious Lies, may be carried on with continual Profit, as are Order'd by the sound Doctrine of the Faithful, and especially

The Pope's BULL.

of such as shine in Regal Dignity: We imploy with all our Power our Endeavours, and the Parts of our Ministry. And as other *Roman Bishops* our Predecessors, have been accustomed to bestow some particular Favours upon *Catholick Princes*, (as the Exigencies of Affairs and Times requir'd) especially on those who in Tempestuous times, and whilst the rapid Perfidiousness of *Schismatics* and *Hereticks* rag'd, Not only persever'd constantly in the true *Faith*, and unspotted Devotion of the Holy *Roman Catholick Church*; but also as the Legitimate Sons and Stoutest Champions of the same, have oppos'd themselves both Spiritually and Temporally against the mad Fury of *Schismatics* and *Hereticks*.

So also, We, For your Majesties most Excellent Works, and worthy Actions done for Us, and this Holy See, in which by Divine Permission we Preside: Do desire to confer upon your Majesty, with Honour and Immortal Praises, *That*, which may enable and engage you Carefully to drive away from our Lords Flock the *Wolves*; and cut off with the Material Sword, the rotten Members that Insect the Mystical Body of Jesus Christ, and confirm the Hearts of the almost discomfited Faithful in the Solidity of *Faith*. Truly when our Beloved

The Pope's BULL.

loved Son *John Clark*, your Majesties Orator, did lately, in our Consistory, in Presence of our Venerable Brethren, *Cardinals* of the Sacred Roman Church, and divers other Holy Prelates; present unto Us, a Book, which your Majesty, mov'd by your Charity, (which effects every thing readily and well,) and enflam'd with Zeal to the Holy Catholick Faith, and Fervour of Devotion towards Us, and this Holy See, Did Compose, as a most Noble and Whole some Antidote against the Errours of divers *Hereticks*, often Condemn'd by this Holy See, and now again reviv'd by *Martin Luther*. When I say, he offer'd this Book to Us to be Examin'd, and Approv'd by Our Authority; And also declar'd in a very Eloquent Discourse, That as Your Majesty, had by True Reasons, and the undeniable Authority of Scripture, and Holy Fathers, confuted the Notorious Errours of Luther; so you are likewise ready, and resolv'd to Prosecute with all the Forces of your Kingdom, those who shall presume to Follow, or Defend them. Having found in this Book most admirable Doctrine, sprinkled with the Dew of Divine Grace; We render'd Infinite Thanks to Almighty God, from whom every good Thing, and every perfect Gift proceeds, for being pleas'd to fill with his Grace, and to inspire your most Excellent Mind,

The Pope's BULL.

Mind, inclin'd to all good) to defend by your Writings, his *Holy Faith*, against the new Broacher of these Condemned Errours; and to Invite all other *Christians* by your Example to to Assist and Favour with all their Power, the *Orthodox Faith*, and *Evangelical Truth*, now under so great Peril and Danger.

Considering that it is but *Just*, that those who undertake Pious Labours in Defence of the Faith of Christ, should be extoll'd with all Praise and Honour: And being willing, not only to magnifie with condign Praise, and approve with Our Authority, what your Majesty has with great Learning and Eloquence writ against *Luther*: But also to Honour your Majesty with such a Title, as shall give all *Christians* to Understand, as well in our Times, as in succeeding Ages, how Acceptable and Welcome Your *Gift* was to Us, especially in this juncture of Time. We, The true Successor of St. Peter, whom *Christ* before his Ascension left as his Vicar upon Earth, and to whom he committed the Care of his Flock: Presiding in this Holy See, from whence all Dignity and Titles have their Source: Having with our Brethren maturely deliberated on these Things: And with one Consent unanimously Decreed to bestow on your Majesty this Title, viz. De-
fender

The Pope's BULL.

fender of the Faith. And as we have by this Title Honour'd you; We likewise Command all *Christians*, that they Name your Majesty by this Title; and in their Writings to your Majesty, that immediately after the Word KING, they add, *DEFENDER OF THE FAITH.* Having thus weigh'd, and diligently considered your singular Merits, we could not have invented a more Congruous Name, nor more worthy Your Majesty, then this Worthy and most Excellent Title: Which as often as you Hear, or Read, you shall remember your own Merits and Virtues; Nor will you by this Title exalt your self, or become Proud, but according to your accustomed Prudence, rather more Humble in the Faith of Christ; and more strong and constant in your Devotion to this Holy See, by which you were Exalted. And you shall rejoyce in our Lord, who is the giver of all good things, for leaving such a perpetual and everlasting Monument of your Glory to Posterity, and shewing the way to others, that if they also covet to be Invested with such a Title, they may study to do such Actions, and to follow the steps of your most Excellent Majesty: Whom, with your Wife, Children, and all who shall spring from you, We Bless with a Bountiful and Liberal Hand, in the Name of him

The Pope's BULL.

him from whom the Power of Benediction is given to Us. And by whom Kings Reign, and Princes Govern, and in whose Hands are the Hearts of Kings.

Praying, and Beseeching the most High, to confirm your Majesty in your Holy purposes, and to Augment your Devotion: And for your most excellent Deeds done in Defence of his Holy Faith, to render your Majesty so Illustrious and Famous to the whole World, as that our Judgement in adorning you with so remarkable a Title, may not be thought vain, or light, by any person whatsoever. And finally, after you have finish'd your course in this Life, that he may make you partaker of his Eternal Glory.

It shall not be Lawful for any Person whatsoever, to infringe, or by any rash Presumption to Act contrary to This Letter of our Subscribing, and Command. But if any one shall presume to make such attempt; let him know, that he shall therefore Incurr the Indignation of Almighty God, and of the Holy Apostles Peter and Paul.

Given at St. Peter's in Rome, the fifth of the Ides of October, In the year of our Lords Incarnation 1501. And in the ninth year of our Papacy.

This Bull written in his own hand anno 1521 out of the Cotton Library has Copy to in Latin

To Our most HOLY LORD

LEO X.

Chief BISHOP.

HENRY

By the Grace of God,

KING

Of England and France, and Lord of Ireland:
Wisheth Perpetual Happiness.

Most Holy Father,

Perhaps it may appear strange to your Holiness, that part of Our Youth being spent in Martial Affairs, and part in the Studies of Things belonging to the Commonwealth, we should now undertake the Task of a Man that ought to have imploy'd all his Time in the Studies of Learning; in opposing our self a.

c

gainst

Epistle Dedicatory.

gainst this growing *Hereſie*. But your Holineſs (I ſuppoſe) will the leſs admire, when you conſider the Reaſons that oblig'd Us to take upon Us this Charge of Writing. We have ſeen Tares caſt into Our Lord's Harveſt; *Seeds* do ſpring up, and *Hereſies* increaſe, almoſt to overthrow the Faith of Chriſt: And ſuch Seeds of Diſcord are ſown abroad in the World, that no ſincere Chriſtian, can ſuffer, or endure any longer their ſpreading Miſchiefs, without an Obligation of imploying all his Studies and Forces to oppoſe them. Your Holineſs ought not therefore to wonder, if We (not the greateſt in Ability, yet in Faith and Good-will inferior to none,) have propos'd to our Self, to imploy our Force and Power in a work ſo Neceſſary, and ſo Profitable, that it cannot lightly be omitted by any, without Offence: Alſo to declare Our great reſpect towards your Holineſs, Our endeavours for the Propagation of the Faith of Chriſt, and Our Obedience to the Service of Almighty God: Greatly conſiding, that though our Learning is not much, nay in compariſon, even nothing; yet his Grace will ſo Co-operate with Us, that what We are not able thereby to effect, He by his Benignity and Power may more fully perform, and by his ſtrength ſupply Our weakneſs therein: Though
we

Epistle Dedicatory.

we know very well, that there are many where
several more expert, especially in Holy *VVrit*,
who could have more Commodiously Officiated
this Great *WVork*, and perform'd it much
better than *VVe*. Yet are we not altogether so
rude, as not to esteem it Our Duty, to employ
with all Our Might, Our *WVit*, and Pen in
the *Common Cause*. For having by long expe-
rience, found, that Religion bears the greatest
sway in Administration of Publick Affairs;
and is likewise of no small Importance in the
Commonwealth: *VVe* having employ'd no little
time, especially since we came to years of Dis-
cretion, in the Contemplation thereof; where-
in we have always taken great delight: And
though not Ignorant of our small Progress there-
in made: Yet at least it is so much, as (we
hope) especially with the help, or rather in-
stigation of such things as can instruct the most
Ignorant, viz. *Piety, and the Grief of seeing*
Religion Abus'd, will suffice for Reasons to dis-
cover the Subtilties of *Luther's Heresie*. We
have therefore, (confiding in those Things,) en-
ter'd upon this Work; Dedicating to your Ho-
liness what we have Meditated therein; that
under your Protection, who are Christ's *Vicar*
upon Earth, it may pass the publick Censure.
For we are perswaded that this *Heresie*, having for

Epistle Dedicatory.

for some time exercis'd its Rage amongst *Christians*; and being by your most weighty and wholesome *Sentence* Condemn'd, and as it were by force pluck'd out of Mens Hands, if any thing remains hidden in the Bowels of it, fed by Flattery, and Fair Promises; 'tis to be rooted out by just Reasons, and Arguments, that as mens Wits suffer themselves more willingly to be led than drawn, so Reason also may supply these with the mildest Remedies.

Whether or no any thing is effectually done in this, shall rest to your Holiness's Judgement. If we have err'd in any thing, We offer it to be Corrected as may please your Holiness.

T O

TO THE
READER.

Although I do not rank my self amongst the most Learned and Eloquent; yet (shunning the stain of Ingratitude, and mov'd by Fidelity and Piety;) I cannot but think my self oblig'd, (would to God my Ability to do it, were equal to my good Will,) to defend my Mother the Spouse of Christ: Which, though it be more copiously handled by others; Nevertheless I account it as much my own Dutys as his who is the most Learned, by my utmost endeavours to Defend the Church, and to oppose my self to the Poisonous shafts of the Enemy that fights against her: Which this juncture of time, and the present state of things, requires at my Hand: For, before, when none did assault, 'twas not necessary to resist; But now that the Enemy, (and the most wicked Enemy imaginable,) is risen up, who by the Instigation of the Devil, under pretext of Charity, stimulated by Anger and Hatred, spews out the Poison of Vipers against the Church, and Catholick Faith; 'tis necessary that every Servant of Christ, of what Age, Sex, or Order soever, should rise against

TO THE READER.

gainst this common Enemy of the Christian Faith, that those whose Power avails not, yet may testify their good Will by their cheerful Endeavours.

'Tis now therefore convenient, that we Arm our selves with a two-fold Armour: the one Caelestial, and the other Terrestrial.

With a Caelestial Armour; That he who by a feign'd and dissembled Charity, destroys others, and perishes himself, being gain'd by true Charity, may also gain others; and he that Fights by a False Doctrine, may be Conquer'd by True Doctrine. With a Terrestrial, that if he be so obstinately malicious, as to neglect Holy Councils, and despise Gods Reproofs, he may be constrain'd by due Punishments; that he who will not do good, may leave off doing mischief; and he that did harm by the word of Malice, may do good by the Example of his Punishments. What Plague so Pernicious did ever invade the Flock of Christ? What Serpent so Venomous has crept in, as he who writ of the Babylonian Captivity of the Church? Who wrests Holy Scripture by his own Sense against the Sacraments of Christ, and abolishes the Ecclesiastical Rites and Ceremonies left by the Fathers, undervalues the most Holy and Antient Interpreters of Scripture, unless they concur with his Sentiments; calls the most Holy See of Rome, Babilon, and the Pope's Authority, Tyranny: and Esteems
the

TO the READER.

the most wholesome Decrees of the Universal Church to be Captivity; and turns the Name of the most Holy Bishop of Rome, to that of Antichrist. O that detestable Trumpeter of Pride, Calumnies and Schisms! What an Infernal VVolf is he who seeks to disperse the Flock of Christ? What a great Member of the Devil is he, who endeavours to tear the Christian Members of Christ from their Head?

How infectious is his Soul who revives these detestable Opinions and buried Schisms; adds new ones to the old, and bringing to light (Cerberus-like, from Hell) the Heresies which ought to lie in Eternal Darkness; and esteems himself worthy to govern all things by his own Word, oppos'd against the Judgement of all the Antients: Nay also to ruine the Church of God? Of whose Malice I know not what to say: For I think neither Pen nor Tongue can express the greatness of it. Wherefore before I Exhort, Pray, and Beseech, through the Name of Christ (which we will profess) all Christians who are willing to look upon, and Read Luther's Works, especially the Babylonian Captivity, (if he be Author of it) to do it VVarily, and very Judiciously: That as Virgil said, He gather'd Gold out of the Dross of Ennius; so they may also gather good things out of evil: And if any thing please them, let them not be so taken with it,

as

Epistle Dedicatory.

as to suck the Poison with the Honey, for 'tis better to want both, than to swallow both: To binder which, I wish the Author may Repent, be Converted, and Live; and in imitation of St. Augustine, (whose Rule he profess'd) Correct his Books fill'd with Malice, and revoke his Errours. If Luther refuses this, 'twill shortly come to pass, if Christian Printers do their Duty, that his Errours, and himself, if he perseveres therein, may be burn'd in the Fire. In the mean while, we thought it fit to discover to the Readers some chief Heads or Chapters in the Babylonian Captivity, which have the most Venom in them, by which 'twill appear very clearly with what exulcerated mind he began this work, pretending the publick good, and writing nothing but malicious Inventions.

We need not seek any Foreign Testimonies for proving what we have said, for Luther (fearing that any one should go up and down in search of such,) discovers himself, and his Mind of his own accord, in his very beginning. For who should doubt of what he aim'd at, when he reads this one Sentence of his.

OF
INDULGENCES,
AND THE
Popes Authority.

Indulgentia sunt adulatorum Romanorum nequitia.



AS every living Creature is known chiefly by its face, so by this first Proposition it evidently appears, how corrupt and rotten his Heart was, whose Mouth being fill'd with Bitterness, broke out into such a Corruption; For what he said of Indulgences in times past, seem'd to many, not only to detract much of the *Roman Bishops Power*, but also to lessen the good Hope and Holy Consolation of the Faithful: And mightily to excite men to confide in the Riches of their own Penitence, and despise the Treasures of the *Holy Church*, and the Bounty of God; And yet what he then writ, was favourably Interpreted, because he only disputed many of them, but did not affirm them: Afterwards desiring to be Taught, and Promising to obey him that would instruct him better: But what this new Saint, (who refers all things to the Holy Spirit, which cannot brook any thing of Falsehood,) did then write with a simple Intention, is easily discover'd; For as soon as he had any

B

thing

Luther's
Fiction.

The Holy
Gh. st shows
deceit.
Sapient. 1.

OF INDULGENCES.

Contradictions

Luther
Contra-
dicting
himself.

Leo X.

thing of wholeſom Advice given him, he immediately vomited his Malediction againſt thoſe who endeavour'd his good; reviling them with Reproaches and Quarrels; for which it is worth our while to ſee what height of folly he is come to at laſt. He confeſſed before, that Indulgences were good, at leaſt to Abſolve us, beſides the Crime, from the Punishments alſo which ſhould be enjoyn'd us by the Order of the Church, or by our particular Priſt: But now it was not by Learning, (as he ſays himſelf,) but by meer Malice that he wrought; and contradicting himſelf, he condemns Indulgences; and ſays, *That they are nothing but meer Impoſtures, fit only to deſtroy Peoples Money, and Gods Faith.* Every man may ſee how wickedly and furioſly he rails in this matter: For if Indulgences, as he ſays, are but meer Impoſtors, and good for nothing, then it follows, that not only our Chief Biſhop LEO X. (whoſe Innocent, unſpotted Life, and moſt Holy Converſation are well known through the World, as Luther himſelf Confeſſes in a Letter of his to the Pope) is an Impoſtor; but alſo all Roman Biſhops in ſo many paſt Ages, which as Luther himſelf ſays, did uſe to give Indulgences: *Some a years Remiſſion, ſome three years, ſome to forgive a Lenten Penance, ſome a certain part of the whole Penance, at the third, or one half; at leaſt ſomething, as to Plenary, or full Remiſſion of the ſin, and puniſhment.*

Then were they all Impoſtors, if Luther be true: But how much more reaſon is there to believe, that this little Brother is a Scabb'd Sheep, than that ſo many Paſtors were Treacherous, and Unfaithful? For Luther, as is ſaid above, ſhews what kind of man he is, and how Uncharitable; when he Bluſhes, not now to lay ſuch a Crime againſt ſo Great, and ſo Holy Biſhops. If God (in the Leviticus) ſays to all, *Thou ſhalt not be*

Levit. 19

OF INDULGENCES.

an Accuser, or Back-biter amongst the People; What may we think of Luther, who casts such a foul Scandal, not only on one man, but on so many, and so Reverend Prelates? And this he Whispers, not only in one City, but publishes to the whole World. If he be accursed (in Deuteronomy) Who shall privately smite his Neighbour; With how great a Curse shall he be Stricken, who Insults over his Governours with such Reproaches? Finally, If, (as the Gospel says) He be a Murderer, and has not Life everlasting, who hates his Brother: Does not this Parricide deserve everlasting Death, who with Fluted pursues his Father? Seeing he's come to that pass, as to deny Indulgences to be Profitable in this Life; It would be in vain for me to dispute what great Benefits the Souls in Purgatory receive by them: Moreover, what would it avail us to Discourse with him of the great helps whereby we are reliev'd from Purgatory itself? And being not able to endure to hear of the Pope delivering any person out of it, he presumes to leave none there himself.

Deutron.
27.

1 Jo. 3.
15.

Luther denies Purgatory.

What profit is there to Dispute, or Fight against Him, who Fights against himself? What should my Arguments avail me, though I force him to confess what he before deny'd, seeing he now denies what before he Confess'd? But admit the Pope's Indulgences were disputable, yet 'tis necessary that the Words of Christ remain firm, by which he gave the Keys of the Church to St. Peter, when he said, Whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven: Likewise, Whose Sins ye forgive, shall be forgiven unto them, and whosever Sins ye retain, they are retain'd. By which words, if 'tis manifest that any Priest has Power to Absolve men from sins, and take away Eternal Punishment due thereunto; who will not judge it ridiculous,

Matth. 16.

OF INDULGENCES.

calous, that the Prince of all *Priests* should be deny'd the taking away of Temporal Punishment?

But perhaps some may say, that Luther will not admit any *Priest* has Power of binding, or loosing any thing; or that the *Chief Bishop* has any greater Power, than other *Bishops* or *Priests*: But what concerns it me, what that man admits, or denies, who granted many things a while ago, which now he denies, and who alone rejects all things which the *Holy Church* has held during so many Ages? For (to omit other things which this new *Maim* or feign'd *Deity* Censures) certainly if the *Popes* have Err'd, who have granted *Indulgences* the whole *Congregation of the Faithful* were not free from sin, which receiv'd them for so long a time, and with so great consent: In whose Judgement, and in the custom observ'd by the *Saints*, I doubt not but we may rather acquiesce, than in Luther alone, who furiously condemns the *Whole Church*, whose *Chief Bishops*, he not only loads with mad Reproaches, but also fears not to publish, that this *Supremacy of the Pope* is but a vain Name, and is effectually nothing but the Kingdom of *Babylon*, and the Power of *Nimrod* that strong Hunter; and desires his *Readers*, and the *Book-binders*, that (Burning whatsoever he first writ of *Papacy*,) they may reserve this one Proposition, etc.

Luther orders his Books to be burnt.

Of the Pope's Authority.

Papatus est robustus Venatio Romani Pontificis.

Indeed 'tis no ridiculous desire in him, to wish the things he writ before, should be burn'd; because many of them deserv'd it; yet much more this *Proposition*, which he desires may be preserv'd after the rest are

Of the Popes Authority,

are Burn'd, as if worthy of Eternity. What man, if he had not known his Malice, but would have admir'd his Inconstancy in this place? For first, he deny'd the *Popes Supremacy* to be of *Divine Right*, or *Law*, but allow'd it to be of *Humane Right*: But now, (contrary to himself) he affirms it to be of neither of them; but that the *Papacy* by mere force has assum'd and Usurp'd *Tyranny*. Formerly, he was of Opinion, That Power was given to the *Roman Bishops*, over the *Universal Church* by *Humane* consent, and for the publick good: And so much was he of that Opinion, that he detested the *Schism* of the *Bohemians*, who deny'd any Obedience to the *See of Rome*; saying, *That they feared damnable who did not Obey the Pope*: Having written those things so little time before, he now embraces what then he detested. The like stability he has in this: That after he Preach'd in a Sermon to the People, *That Excommunication is a Medicine, and so be suffer'd with Patience and Obedience*; He himself, being (for very good Cause,) a while after *Excommunicated*, was so impatient of that *Sentence*, that (Mad with rage) he breaks forth into insupportable *Centumelies*, *Reproaches* and *Blasphemies*: So that by his *Fury*, it plainly appears, that those who are driven from the Bosom of their *Holy Mother, the Church*, are immediately seiz'd, and possess'd with *Furies*, and tormented by *Devils*. But I ask this, he that saw these things so short a while since, how is it that he becomes of opinion, that then he saw nothing at all? What new Eyes has he got? Is his sight more sharp, after he has joyn'd *Anger* to his wonted *Prisley*, and has added *Hayed* to both? Does he see farther with these so excellent Spectacles?

Luther
contradicts
himself.

Luther
detests the
Schism of
the Bohemians.

Luther
does con-
trary to
what he
preach'd.

Luther's
Excellent
Spectacles.

I will not wrong the Bishop of Rome so much, as troublefomly, or carefully to dispute His Right, as if it

The Popes Authority

it were a matter doubtful; 'tis sufficient for my present task, that the Enemy is so much led by fury, that he destroys his own Credit, and makes clearly appear, that by meer Malice he is so blinded, that he neither Sees, nor knows what he says himself. For he cannot deny, but that all the Faithful, Honour and acknowledge the Sacred *Roman* See for their Mother and Supream; nor does distance of Place or Dangers in the way hinder Access thereunto. For if those who come hither from the *Indies* tell us the Truth, the *Indians* themselves (separated from us by such a vast distance both of Land and Sea,) do submit themselves to the See of *Rome*. If the Bishop of *Rome* has got this large Power, neither by command of God, nor the Will of Man, but by main force; I would fain know of *Luther*, when the *Pope* rush'd into the Possession of so great Riches? for so vast a Power, (especially if it began within the memory of Man,) cannot have an obscure Origen: But perhaps he'll say, 'tis above one or two Ages since. Let him then remember us of it by Histories: Otherwise, if it be so Ancient, that the beginning of so great a thing is quite forgot. Let him know, that by all Laws we are forbidden to think otherwise, that That thing had a Lawful beginning, which so far surpasses the memory of Man, that its Origen cannot be known. 'Tis certain, that by the unanimous Consent of all Nations, 'tis forbidden to change, or move the things which have been for a long time *immovable*. Truly, if any will but look upon Antient Monuments, or read the Histories of former times, he may easily find, that since the Conversion of the World, all Churches in the *Christian* World have been Obedient to the See of *Rome*. We find, that though the Empire was translated to the *Greeks*, yet did they still own, and obey the Supremacy of the Church and See of *Rome*,

The vast extent of the Authority of the Bishop of Rome.

The Antiquity of the Popes Authority.

Greece is Obedient to the Bishop of Rome.

Rome,

The Popes Authority.

Rome, except when they were in any Turbulent Schism.

St. *Hierome* excellently demonstrates his good esteem for the *Roman* See, when he openly declares, (*Though he was no Roman himself,*) that it was sufficient for him that the Pope of *Rome* did but approve his Faith, wherever else should disapprove it. St. Hieronimus.

When *Luther* so impudently asserts, (and that against his former Sentence,) That the Pope has no kind of Right over the Catholic Church; no, not so much as *Humane*; but has by meer force Tyrannically usurp'd it. I cannot but admire, that he should expect, his Readers should be so easily induc'd to believe his Words; or so blockish, as to think that a *Priest*, without any Weapon, or Company to defend him, (as doubtless he was, before enjoy'd that which *Luther* says he Usurp'd,) could ever expect or hope, without any Right or Title to obtain so great a Command over so many *Bishops*, his Fellows, in so many different, and divers Nations.

How could he expect, I say, that any body should believe, (as I know not how he could desire they should,) that all Nations, Cities, nay Kingdoms and Provinces, should be so Prodigal of their Rights and Liberties, as to acknowledge the Superiority of a strange *Priest* to whom they should owe no Subjection? But what signifies it to know the Opinion of *Luther* in this Case, when (through Anger and Malice,) himself is ignorant of his own Opinion, or what he thinks? But he manifestly discovers the darkness of his understanding and knowledge, and the folly and blindness of his heart, abandon'd to a Heremite's idle, in doing and saying things so inconvenient. How true is that of the Apostle? *Though I have Prophecy, and understand all Mysteries, and all Knowledge; and though* 1 Cor. 13.

I have all Faith, so as to remove Mountains, and have not Charity, I am nothing. Of which Charity, Luther not only shews how void he is, by perishing himself through Fury; but much more by endeavouring to draw all others with him into destruction, whilst he strives to dissuade them from their Obedience to the Chief Bishop, whom in a three-fold manner He Himself is bound to obey, viz. As a *Christian*, as a *Priest*, and as a *Religious Brother*: His disobedience deserving also to be punish'd in a treble manner: He remembers not how much Obedience is better than Sacrifice; nor does he consider how 'tis ordain'd in *Deuteronomy*, That

the Man that will do presumptuously, and will not hearken unto the Priest, (that stands to Minister there before the Lord thy God,) or unto the Judge, even that Man shall die. He considers not, I say, what cruel punishment He deserves, that will not obey the Chief Priest and Supreme Judge upon Earth. For this poor Brother being cited to appear before the Pope, with offers to pay his Expences, and promise of safe Conduct; refuses to go without a Guard, troubling the whole Church as much as he could, and exciting the whole Body to Rebel against the Head; which to do, *Is as the sin of Witchcraft*; and in whom to acquiesce, *Is as the sin of Idolatry*. Seeing therefore that Luther, (mov'd by hatred,) runs head-long on to destruction, and refuses to submit himself to the Law of God, but desires to establish a Law of his own: *It behoves all Christians to beware, lest (as the Apostle says) through the disobedience of one, many be made sinners*: But on the contrary, by hating and detesting his Wickedness, we may sing with the Prophet, *I hated the Wicked, and loved your Law.*

The
Modesty of the
Brother
Luther.

2 Kings 14.

Rom. 10.

Rom. 5.

The Assertion of the Seven SACRAMENTS.

BUT these two Chapters, (of abrogating Indulgences, and taking away all Authority of the Chief Bishop,) of which we have already given our Opinion: Tho' they are wicked, yet are they but the flourishings or first essays of **Luther**, who now begins to murder, and deffroy the *Sacraments*, which in his Book he goes about to do: All which whole Book, he confesses still to be but a Flourish to I know not what Work; I suppose 'tis some Work in which he intends to fight more seriously against our whole *Faith*; Yet I much admire he should think to compose any thing whatsoever, more stult with Venom, than is this whole Preface, or Flourish of his: In which, of Seven *Sacraments*, he leaves us but Three, nor them neither, unless for a time; giving us to understand, that he shall soon also take them from us; for of the Three, he takes away One immediately after, in the same Book; whereby he plainly shews us what he intends to do with the rest.

To which thing it seems he prepares the way when he says, *That if he would speak according to Scripture, He would leave but One Sacrament, and Three Sacramental Signs.* If any one do but diligently examine how he handles these three *Sacraments*, (which for the present he puts as three *Sacraments*, or under three Signs) he may perceive that he treats of them in such a manner, as that none should doubt, but that when he sees his own time, and at his own pleasure, he intends wholly to deprive us of them all.

Let the Reader diligently observe his steps, and look to his own, that he may discover the subtilties

Luther admits but one Sacrament.

Luther is so much to be avoided as a Serpent.

King Henry VIII's Assertion

of this Serpent, and let him not with too much Security, thrust himself amongst these Thorns, Brambles, and Dens, but warily walk round his Caverns, fearing least he should secretly strike his Mortal Sting into his heel: This hideous Monster being catch'd, will become benum'd, and pine away by his own Venom.

The Sacrament of the ALTAR.

Luther
calls the
Blessed Sa-
crament,
The Sa-
crament
of Brea.

S. Ambrose

Let us therefore begin where he began himself, with the Adorable Sacrament of *Christ's Body*. The changing of the Name thereof, calling it, *The Sacrament of Bread*, shews that this Man cannot well endure, that we should be put in mind of *Christ's Body* by the Name of the *Blessed Sacrament*; and that, if under any fair pretext, it were possible for him, he would give it a worse Name. How much differs the judgement of St. Ambrose from this Man's, when he says, *Though the form of the Bread and Wine is seen upon the Altar, yet we must believe, that there is nothing else but the Body and Blood of Christ*. By which words it clearly appears, that St. Ambrose confesses no other Substance to remain with the *Body and Blood of Christ* in the Sacrament, when he says, *That which is seen under the form of Bread and Wine, is nothing else but the Body and Blood of Christ*. If St. Ambrose had only said *Flesh and Blood*, without adding any thing more: Perhaps Luther would have said, that St. Ambrose, (acknowledging the *Flesh & Blood* to be in the Sacrament) did not deny that the *Bread and Wine* was there also; as Luther himself says, *That the Substance of the Flesh is with the Bread, and the Substance of the Blood along with the Wine*; But seeing St. Ambrose says, *That there is nothing else but the Flesh and Blood*. It appears that he

he

he is manifestly contrary to *Luther*, who affirms, *That the Bread is with the Flesh, and the Wine with the Blood.* And though this which *Luther* says, was as true as 'tis false, *viz. That the Bread should remain mingled with the Body of Christ*; yet was it not necessary for him to blot the Name of the *Body of Christ* out of the *Sacrament*, in which he confesses that the *True Body of Christ* is. For if the Substance of *Bread* should be with the *Body of Christ*, (as he contends,) yet there's no reason that the Inferior Substance should take away the Name from the more worthy. For tho' the Apostle, (conforming himself to the understanding of the Auditors, then Ignorant people,) call'd it *Bread*; yet now, after the Faith has been so long establish'd, it was not fit or convenient to change this so Adorable a Name, (which represents to the Hearers, the thing in the *Sacrament*;) into such a Name as would have turn'd their minds from the *Body* to the *Bread*. Neither would *Luther*, without doubt, have changed it, if he had not determin'd with himself to draw the People to Worship the *Bread*, and leave off *Christ's Body*; from which he himself is divided; concerning which, I shall presently speak more fully.

In the mean while, let us truly examine how subtilly, under pretence of favouring the *Laiety*, he endeavours to stir them up to an hatred against the *Clergy*: For when he resolv'd to render the Churches Faith Suspicious, that its Authority should be of no consequence against Him; and so by opening that gap, he might destroy the chiefest Mysteries of Christianity: He began with that thing, which he foresaw would be Prais'd and Applauded by the People: For he touch'd the old Sore by which *Bohemia* had been formerly Blister'd, *viz. That the Laity ought to receive the Eucharist under both kinds.* When first he began

to handle this point, He only said, That the Pope would do well, to have it ordain'd by a General Council; that the Laity should receive the Sacrament under both kinds: But that being by some Disputed with him, and deny'd, he contented not himself to stop there, but grew to such a perverse height, that he condemn'd the whole Clergy of Wickedness, *For not doing it without staying for any Council.* For my part, I do not dispute the first: And though to me, no Reasons appear why the Church should not Ordain, that the Sacrament should be Administer'd to the Laity under both kinds: Yet count I not, but what was done in times past, in omitting it, and also in hindering it to be so Administer'd now, is very convenient. Nor can I believe the whole Clergy, (during so many Ages,) to be so void of Sense, as to incur Eternal Punishment for a thing by which they could reap no Temporal good. It appears in this, not to be a thing of any such danger because God not only bestow'd Heaven upon those men, who did this thing themselves, and writ that it ought to be done; but likewise would have them Honour'd on Earth, by those by whom he is Ador'd himself; Amongst which, (to omit others,) was that most Learned and Holy Man *Thomas Aquinas*, which I the more willingly Name here, because the wickedness of *Luther* cannot endure the Sanctity of this Man, but reviles with his foul Lips, him whom all Christians Honour.

Luther
constrains
himself.

There are very many, though not Canoniz'd, who are contrary to *Luther's* Opinion in this; and to whom in Piety and Learning *Luther* is in no ways comparable. Amongst whom is the Master of the Sentences, *Nicholas de Lyra*, and many others, to each of which it behoves all Christians to give more Credit, than to *Luther*.

Luther
contradict
himself.

Luther's
Words.

But pray observe how Luther boggles, and contra-
dicts himself; In one place he says, *That Christ in his
Last Supper, not only gave to all the Faithful, but permit-
ting, but as commanding, Drink ye all of this.* Yet after-
wards, (feearing to offend the Laity, whom he flattered,
to stir up their hatred against the Priests;) He adds
these words, *No, I know they who give are kind as for
against Christ, seeing Christ did not command to give any
kind, but left it to every mans discretion; saying, As
often as ye do this, do it in remembrance of me.* But,
says he, *they who forbid to give both kinds to such as
are willing to receive them.* The same says he, *that the
Clergy, and not we the Laity.* You see how clearly
he first holds it for a Command, and then says, it is no
Commandment, but a thing left to every Mans Dis-
cretion. What need we contradict him, that so often
contradicts himself? And yee before, when he speaks
of all in general, he does not defend the Laity well, if
any body would urge the matter. And he proves no
sin to be in the Priests, whom most bitterly he re-
viles. For, he says, *the sin consisteth in the Priests re-
fusing the liberty of backward from the Laity.* If any body
should ask him here, how he knows that Custom to
have been practis'd against the Peoples will? I believe
he cannot tell it. Why, then, does he condemn the
whole Clergy for having taken the Laitys Right from
them by force, seeing he cannot by any Testimony
prove that this was forcibly done? How much more
reasonable should it be, to say, that the Consent of the
People did concur with this Custom for so many Ages,
if it could not be justly established but with their plea-
sure? For my part, when I see what things the Clergy
cannot obtain from the Laity, not so much indeed, as
not to Bury their Dead almost under their Altars; I
cannot easily believe that they should suffer them-
selves.

25. 10. 1548
 25. 10. 1548
 25. 10. 1548

25. 10. 1548
 25. 10. 1548

Children
 in the Pri-
 mitive
 times were
 admitted
 to the Com-
 munion.

themselves to be Injuriously, and by Force depriv'd of any such great part of their Rights; but that rather this was Instituted for some reasonable Causes, and with the Consent of the *Laitie*. What I most admire, is, that Luther should be so Angry and Passionate, for having One kind taken away from the *Laitie* in the *Communion*, and is nothing at all mov'd that Children should be debar'd from both; For he cannot deny, but that Children in the Primitive times did receive the *Communion*. Which Custom, if it was justly omitted, (though Christ said, *Drink ye all of this*;) and that without doubt for very good Reasons, though no Body can now remember them; Why should we not think, that for good and just Reasons, unknown at this time, the Primitive Custom of the *Laities* receiving the *Sacrament* in both kinds, (which perhaps continu'd not for any considerable time) was taken away? Moreover, if he examines the strict form of the *Evangelical Narration*, and leaves nothing in this matter to the Church: Why does he not command the *Sacrament* to be always receiv'd at Supper-time, or rather after it? Finally, it should be esteem'd no less Inconvenience to do any thing in this *Sacrament's* receiving, which ought not to be done. If therefore the Custom of the whole Church does not well, to deny to the *Laitie* the *Communion* under the form of *Wine*? By what reason durst Luther put *Water* into the *Wine*? For I do not think that he is so bold as to Consecrate without *Water*; yet has he no Example in *Our Lords Supper*, nor any certain one, of the *Apostles Tradition* of mingling the *Wine* with *Water*: but he learned it only by the Custom of the Church, to which if he thinks himself oblig'd to be obedient in this part, why does he so arrogantly oppose it in the other?

What

of the seven SACRAMENTS.

15

What-ever *Luther* Chatters concerning this matter, for my part I Judge it more safe, to believe that the *Laiety* do rightly *Communicate*, though under one kind, than that the *Clergy* for so many Ages were damn'd, for one thing, (as he disputes;) for he calls them all wicked, And so wicked, that they all were guilty of the Crime of Evangelical Treason.

Luther's
injuriously
words a-
gainst the
whole
Clergy.

If, (says he,) We must Name them that are Hereticks and Schismaticks; 'tis not the Bohemians, or Gracians, for they endeavour to follow the Gospel; But the Romans are the Hereticks and Schismaticks, who by their Fictions presume against the evident Truth of Scripture. If *Luther* admits nothing else but the evident and plain Text of Scripture, why does he not (as I said) command the *Eucharist* to be receiv'd at Supper-time? For the Scriptures mention that Christ did so. How much better should *Luther* believe that this Institution of the Church in giving the *Communion* to the *Laiety* under one kind, was done by the Authority of God, not by any Humane Invention, as it was by Gods Authority Instituted that it should be receiv'd when the People are Fasting; For as *St. Augustin* says, It has pleas'd the Holy Ghost, that the Body of our Lord, which by the Apostles was receiv'd after other Meats, should in the Church be received Fasting, before any other Meats. 'Tis very probable, that the Holy Ghost which governs the Church of Christ, as he has chang'd the time of Receiving the Sacrament, from Supper, to the Morning, Fasting, has also chang'd the *Laiety* receiving under both, to their *Communicating* under one kind: For he that could change the One, why could he not also alter the other? *Luther* shews plainly in this place, that his intencion is by his Words, to Platter the Bohemians, whose Perfidiousness he before detested: For none of those whom he calls *Papists*, and Flatterers of the Pope, does

J. August.

And thus I
am content
to be
called
a sheep

does so much Flatter the *Roman* Prelates, as *Luther* Flatters the very scum of the *Bohemian* Commonality : And not without reason indeed ; for he foresees that the *German*s, (which he formerly deceiv'd under the form of a simple sheep,) would reject him as soon as they should perceive him to be a devouring Wolf. And therefore he insinuates himself into the esteem of the *Bohemians*, and makes himself Friends of the Mammon of Iniquity, (as much as he is able,) that when he is banish'd his own Country, he may pass into that of those, into whose Errours he has already enter'd.

Aug. A. 2.

And that some remarkable Action may render him more commendable to them when he goes, he endeavours to extinguish all the Force and Authority of *Ecclesiastical Customs*, and so in the Conclusion to ruine all, if his Designs should take, which God forbid. For he aims at greater things than he can expect to accomplish ; and therefore pleads for the *Lay*, though his Thoughts are quite contrary to what he pretends ; for though he sweetly offers them *Bread* in the one Hand, yet he holds a *Scourge* for them in the other. For in the first place he's altogether for the *Lay*s being admitted to receive under both kinds : And who would not think, that he thereby endeavours to increase their Devotion towards the *Sacrament* ? But look a little further what he drives at : For at last he brings his business so far, as to desire, that they may not be oblig'd to receive at *Easters* and that no time may be appointed them for Receiving, but that every Man may be left to his own Discretion : Nay further, That none should receive more than once in his whole Life, and that at the day of his Death ; which is uncertain, and at which many are not able to Receive. So he that pretended to stand for the *Communicating* under both

both kinds, procures the quite contrary, to wit, *That it may be Lawful for them never to receive under any kind.* And he esteems it an excellent Liberty, that the People may be altogether freed from Receiving the Sacrament.

Wherefore though this *Serpent* seem to Flatter you with an amiable Aspect; yet that Venomous Tail of his seeks to sting you; For he makes it plainly appear, that he's more concern'd for the Peoples Receiving under one kind, than for their abstaining from both. For even as the *Old Serpent* being cast out of Heaven, envy'd Man's Happiness in *Paradise*; so *Luther* being fallen by his own sin, (under the Penalty of *Excommunication*,) thereby depriv'd of the wholesome and life-giving *Communion* under both kinds, endeavours to entrap all others in the same snare; That being freed from the Obligation of Receiving under both kinds, they may by little and little bring themselves under no kind at all. And the further you advance in Reading his Libel, the more you'll discover this detestable fetch of his.

For he makes it a second Captivity, that any man should be forbidden to believe that the true *Bread* and true *Wine* remains after Consecration. So that in this, (contrary to the belief of the whole Christian World, both now, and for so many Ages past,) he endeavours to perswade, that the *Body* and *Blood* of *Christ* is after such a manner in the *Eucharist*, that the Substance of true *Bread* and true *Wine* remains still after Consecration. I suppose afterwards, when't pleases him, he'll deny the Substance of the *Body* and *Blood* to be there, When he has a mind to change his Opinion, as he has three times done already, and yet he feigns that he Teaches those things, *As being mov'd with pity towards the Captivity of the Israelites, in which they are kept slaves in Babylon.* Thus he calls the whole Church *Babylon*,

Luther's
Hypocrisy.

Luther's
great mercy.

and the Faith of Christ, *Slavery*: And this merciful Man offers Liberty to all those, who will divide themselves from the Church, and become corrupted with the Infection of this rotten and seperated Member. But 'tis worth our while to know by what means he invites People to this more than Servile Liberty.

Luther's Argument. He esteems this to be his greatest and chiefest Reason, to wit, *That Scripture is not to be forc'd, either by Men or Angels, but to be kept in the most simple signification that can be*: And (says he) unless for some manifest circumstances requiring, 'tis not to be taken otherwise than in its proper and Grammatical sense, least occasion should be given to the Adversaries to undervalue the whole Scriptures: But (says he) The Divine Words are forc'd, if that which Christ call'd Bread, be taken for the Accidents of Bread; and what he call'd Wine, for the form of Wine. Therefore by all means the true Bread and true Wine remains upon the Altar, least violence be done to Christs words, if the Species be taken for the Substance. For, (says he) seeing that the Evangelists so plainly write, that Christ took Bread, and Bless'd it: And afterwards in the Book of the Acts, and by Paul 'tis call'd Bread, we ought to take it for true Bread; and true Wine, in a true Chalice. For they do not say themselves, that the Chalice is Transubstantiated.

This is Luther's great, and (as he says) his chief Reason, which I hope so to handle, as to give all men to understand, of how little consequence it is. For in the first place, though the Evangelists had plainly said, what he says they did: Yet does not that prove any thing clearly for him; But on the contrary, they say nothing in any place that may seem to favour his side. Do not they write (says he) that he took Bread, and Bless'd it? And what does that argue? We confess he took Bread

Bread, and Bless'd it; But that he gave Bread to his Disciples after he had made it his Body, we flatly deny, and the Evangelists do not say he did: That this may more evidently appear, and that there may be less room left for wrangling, let us hear the Evangelists themselves. St. Matthew's words are these, *While they were at Supper, Jesus took Bread and Bless'd it, and brake it, and gave to his Disciples, saying, Take, and Eat, this is my Body. And taking the Chalice, he gave Thanks, and gave it to them, saying, Drink ye all of this: This is my Blood of the New Testament, which is shed for many for the remission of Sins.* But St. Mark's words are these, *And while they were Eating, Jesus took Bread, and Bless'd, and brake it, and gave to them, and said, Take, Eat, This is my Body. And when he had taken the Chalice, and given Thanks, he gave it to them; And they all drank of it: And he said unto them, this is my Blood of the New Testament which is shed for many.* St. Luke has it after this manner; *And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you: This do in remembrance of me; Likewise also the Chalice after Supper, saying, This Chalice is the New Testament of my Blood, which is shed for you.*

Matt. 26.

Mark 14.

Luke 22.

In all these words of the Evangelists, I see none where, after the Consecration, the Sacrament is call'd Bread and Wine. But only Body and Blood. They say, That Christ took Bread in his Hands, which we all confess; But when the Apostles receiv'd it, it was not call'd Bread, but Body. Yet Luther endeavours to wrest the words of the Gospel by his own Interpretation. Take, Eat, This, that is, *This Bread*, (says he, which he had taken and broken) *is my Body.* This is Luther's Interpretation; not Christ's Words; nor the Sense of his Words. If he had given to his Disciples

Luther's
false
interpretation
to
disturb
the
peace
of
the
Church

the *Bread* which he took, as he took it; without Converting it into *Flesh*, before he had them (in giving it) *Take and Eat*; It had been rightly said, that he gave what he took in his Hand; for then he had given nothing else.

But seeing he turn'd the *Bread* into his *Flesh*, before he gave it the Apostles to Eat; they now receive not the *Bread* which he took, but his *Body*, into which he had turn'd the *Bread*: As if one who had taken Seed, should give to another the Flower sprung thereof: He would not give what he had taken, though the common course of Nature had made the one of the other. So likewise much less did Christ give the Apostles what he took in his Hand, when by so great a Miracle he turn'd the *Bread* which he took, into his own *Body*: Unless perhaps some will say, because *Aaron* took a Rod in his Hand, and cast a Rod from him; that the Substance of the Rod remained with the *Serpent*, and the *Serpent's* Substance with the Rod, when 'twas restor'd again. If the Rod could not remain with the *Serpent*; how much less can the *Bread* remain with the *Flesh* of Christ that incomparable Substance?

The folly
of Luthers
trifling
arguments.

For what Luther argues, or rather trifles, to show the simplicity of his own Faith; when of the *Wine*, Christ does not say, *Hoc est Sanguis meus*. But, *Hic est Sanguis meus*: I wonder why it should enter into any mans mind to write thus. For who sees not, that this makes nothing at all for him, nay rather against him? It had seem'd more for his purpose, if Christ had said, *Hoc est Sanguis meus*. For then he might have had some colour at least, whereby he might have refer'd the *Article of Demonstrating*, to the *Wine*. But now, though *Wine* is of the *Newer Gospels*, yet Christ did not say, *Hoc*, but *Hic est Sanguis meus*. And though

Luthers
Argument
of the
Wine turn'd
agass
himself.

Bread is of the *Masculine Gender*, notwithstanding he says, *Hoc est Corpus meum*, not *hic*. That it may appear by both *Articles*, that he did not mean to give either *Bread* or *Wine*, but his own *Body* and *Blood*. Is't not very ridiculous, that *Luther* should imagine this *Præpositio Hoc*, not to be by *Christ's* intension referred to the *Body*, but only for the conveniency of the *Greek* and *Latine Tongues*; and therefore sends us back to the *Hebrew*? For the *Hebrew*, if it has not the *Newer Gender*, cannot so conveniently declare so what *Christ* has refer'd this *Article*, as the *Greek* or *Latine* can do.

For though in the *Hebrew*, the *Article* should be of the *Masculine Gender*, that is, *Hic, est Corpus meum*; nevertheless the matter would be left doubtful, because that *Speech* might seem forc'd by the necessity of the *Language*, which has no *Newer Gender*. But because *Bread* and *Body* are of different *Genders* in the *Latine*: He that *Translated* it from the *Greek*, should have join'd this *Article* with *Panem*, if he had not found that the *Evangelical* demonstration was made of the *Body*. Moreover, when *Luther* confesseth that the same difference of *Gender* is in the *Greek*, he might easily know, that when the *Evangelist* writ in *Greek*, they would have put in the *Article* relating to the *Bread*, if they had not known our *Lords* mind. But they were willing to Teach the *Christians* by the *Article* relating to the *Body*, that in the *Communion*, *Christ* did not give *Bread* to his *Disciples*, but his *Body*.

Wherefore, when *Luther* to save his own turn interprets the Words of *Christ*, *Tate, and Ede, this is my Body*, that is, this *Bread* he had taken: Not I, but *Christ* himself Teaches us to understand the contrary. For what was given them, and seem'd

to be *Bread*, was not *Bread*, but his own *Body*: If the *Eucharists* have rightly deliver'd us the Words of *Christ*. For other wise he should say, not *He*, (that it might be expounded for *him*), but more properly *The Panis of Corpus meum*: By which saying he might Teach his *Disciples*, what *Eucharist* now Teaches to the whole Church, to wit, *This is the Eucharist the Body of Christ, and the Bread are together*.

But our Saviour spake after that manner, that he might plainly manifest, That only his *Body* is in the Sacrament, and no *Bread*.

A very ridiculous
Argument
of Luthers

How magnificently Luther brings in this for his Argument, *That Christ speaks of the Chalice, which no body holds to be Transubstantiated*: I admire the man's not ashamed of so unmeasurable a folly. When *Christ* says, *This Chalice of the New Testament is my Blood*: What does that make for Luther? For what else does it signify, but that what he gave his *Disciples* to Drink, was his own *Blood*? Will Luther make appear by these Words of *Christ*, that the Substance of *Wine* remains, because *Christ* speaks of *Blood*? Or that the *Wine* cannot be chang'd into *Blood*, because the *Chalice* is still there? I wish he had chosen to himself some other matter in which he might have play'd and sported with less danger. For when he so much excites the *Bohemians* and *Greeks* from *Heresy*, as to call all the *Roman Catholics*, *Hereticks*, he shews Himself to be a worse *Heretick* than either of those, who not only denies the Faith which the whole Church Believes, but also perswades People to believe worse than the *Greeks* or *Bohemians* ever did. I have thus far Disputed these things, that I might make appear, That what he Brags, himself to make out, cannot be shewn by the Words of *Christ*, and the *Evangelists*. Nay in *Them* the quite contrary is very clear, to wit, That *Bread* is not in the *Eucharist*. Luther

at Luther speaks of the *Eucharist* being call'd *Bread*, in the *Acts* of the *Apostles*: I desire he would shew us the place: For my part, I find none that is not Ambiguous, and which seems not rather to speak of a common Banquet, than the Sacrament. Yet I confess the *Apostle* speaks more than once of *Bread*, either following the custom of *Scripture*, which sometimes calls a thing not by the Name of what it is, but of what it was before: As when it says, *The Rod of Aaron* *becam*'d the *Rods of the Magicians*; which then were not *Rods*, but *Serpents*. Or else perhaps content to call it, what in *Species* it appear'd to be: In that he thought it sufficient to feed the People with *Milk*, who as yet were but in expert in *Faith*; and at first to exact nothing of them, but even to believe, that the *Body of Christ* was after any manner whatsoever in the *Sacrament*: But afterwards by little and little to feed them with more solid Meat, as they gather'd more strength in *Christ*. He might as well have also touch'd, in the *Acts of the Apostles*, at that place where *St. Peter* speaking to the People, and insinuating into them the *Faith of Christ*, yet durst not as yet say any thing openly of his *Divinity*: So Cautious were they then of exposing rashly the secret Mysteries to the People.

But *Christ* made no doubt to Teach his *Apostles*, (whom he had so long time instructed in his own *Doctrine*), the very first time he Instituted the *Blessed Sacrament*, that the *Substance* of *Bread* and *Wine* remain'd no longer in the *Sacrament*: But that the *Form* of both remaining, the *Substance* was chang'd into his *Body* and *Blood*. Which he so plainly Taught, that it is a very strange thing that any body should ever after call in question a thing so clear in it self. For how could he have more properly said, *Substantia* *Bread* and *Wine* remain in the *Sacrament*, than when he said,

This

Against
Luther out
of Christ's
own words.

he

Against
Luther by
Circum-
stance.

Luther's
pleasant il-
lusion.

Luke 22.

This is my Body, for he did not say, *My Body* is in this, or with this which you see, is my Body; as if it should consist in the Bread, or with the Bread. But this (says he) is *my Body*. By that manifestly declaring, (so that the Mouth of every Yelping Bellow) what he then gave, to be his Body. And though he had call'd what he gave to *Apostles*, By the Name of Bread, which he did not; yet when he should Teach them that were present, that what he call'd Bread, was no other thing but his Body into which by his Will the Bread was chang'd; none could doubt what Christ would have Us understand by the Name of Bread. And that very Circumstance (for Luther admits Circumstances) evidently declares, that the Word Bread, when the Bread is turn'd into *Flesh*, signifies, (without any violence to the Text), the *Species*, not the *Substance* of Bread; unless Luther will therefore stick so closely to the Propriety of Words, as to believe, that Christ was *Wheated* or *Bark-bread* in Heaven; because he says of himself, *I am the Bread which descended from Heaven*: Or that he was a *Vine* laden with real *Grapes*, because he said, *I am the True Vine, and my Father is the Husbandman*: Or that the *Elect* shall be rewarded in Heaven with *Corporeal Pleasures*, because Christ said, *I will set you a Kingdom, as my Father has disposed of mine; that ye may Eat and Drink at my Table in my Kingdom*.

Luther takes a deal of pains to Confute the Arguments of the *Novatians*, by which they endeavour'd to maintain, and prove *Transubstantiation* by *Philosophical Reasons* out of *Aristotle's* School; in which he troubles himself more than is requisite: For the Church does not believe it, because they dispute it so weakly: But because she believ'd so from the beginning, and that none should flatter them in *Detraction* that she should so believe. They therefore attack their will with

Philosophical Reasons, that they may be able to Teach, that no absurd Consequence can follow that Belief; or that the change of *Bread* into a new *Substance*, does not necessarily leave, but take away the former.

Luther says, *This Doctrine of Transubstantiation is risen in the Church within this 300 years: Whereas before, for above 1200 years from Christ's Birth, the Church had true Faith: Yet all this while was there not any mention made of this Prodigious (as he calls it) Word of Transubstantiation.* If he strive thus, only about the *Word*, I suppose none will trouble him to believe *Transubstantiation*; if he will but believe, that the *Bread* is changed into the *Flesh*, and the *Wine* into the *Blood*; and that nothing remains of the *Bread* and *Wine* but the *Species*: Which, in one word, is the meaning of those who put in the *Word Transubstantiation*. But after the *Church* Decreed that to be *True*, though this were the first time it should be ordain'd; yet if the *Antients* did not believe the contrary, although none should ever think of that thing before: Why should not *Luther* be Obedient to the present Decree of the whole *Church*, as perswaded that this is reveal'd now at length to the *Church*, which was hidden before? For as the *Spirit* Inspires *Where* he is willing; so likewise he Inspires *When* he pleases.

Jo. 3.

But this is no such thing as *Luther* feigns, when he says, *This Doctrine of Transubstantiation is risen up within 300 years.* But pray let it not vex him to allow us 400 years; for I think 'tis so many since *Hugo de Sancta Vittore* writ a Book of the *Sacraments*, in which, tho' not the *Word* it self of *Transubstantiation*, yet the Sense of his words you may find to be of the same effect. Tho' this *Sacrament*, (says he,) is but *One*, yet *Three* different things (are propos'd in it :) to wit, the *Visible Form*, the *Real Presence of the Body*, and *Virtue*

of *Spiritual Grace*. You see how he puts down the Accidents of *Bread*, not the Substance; and the true Substance of the *Body*, not the Form. And more plainly a little further: *For what we see is the Species of the Bread and Wine, but what we believe to be under that Form, is the very Body of Christ which hung on the Cross, and the very Blood which flow'd from his side.* He is yet clearer in another place, where he says, *By the word of Sanctification, the true Substance of Bread and Wine is turn'd, or chang'd into the true Body and Blood of Christ, only the Form of Bread and Wine remaining, and the Substance passing into another Substance.* By this then it appears, that this Doctrine of *Transubstantiation* is some-what more Antient, than Luther feigns it to be. But for the better confirmation of this, we will shew, that what he thinks, to be risen within 300 years, was the Faith of the *Holy Fathers* above 1000 years ago: For 'tis certain, that the Faithful for above 1000 years past, did believe the Substance of *Bread and Wine* to be truly chang'd into the *Body and Blood of Jesu Christ*. Which makes me wonder that Luther's not asham'd of himself, to say, that this belief of *Transubstantiation* has not been in the Church above 300 years.

Eusebius.
Emiffenus

Who knows not that *Eusebius Emiffenus* dy'd above 600 years since. Who, as if dreading the broaching of such false Opinions, said, *Let all doubt or ambiguity of unfaithfulness be put away.* For he that is the Author of the Gift, is also the Witness of the Truth; now the invisible Priest converteth by his secret Power the Visible Creatures into his own Body and Blood; saying, *Take and Eat, this is my Body.* Does not this Holy Man say most plainly, that the Substance of the *Bread and Wine*, is chang'd into the Substance of the *Body, and Blood*?

What

of the seven SACRAMENTS.

27

What could be said more to the purpose, than this of St. Augustine? *We Honour, (says he,) Invisible things,* viz. *The Flesh and Blood in the Visible Form of the Bread and Wine.* He does not say in the *Bread and Wine*, but in the *Form of the Bread and Wine*. *Luther* then denies that the *Form of Bread* is to be call'd *Bread*: And does he think that St. *Austin* should call that, the *Form of Bread*, which is the true Substance of *Bread*?

St. Aug.

Likewise St. *Gregory Nissenus* says, *That before the Consecration, 'tis but Bread, but when 'tis Consecrated by Mystery, 'tis made, and call'd the Body of Christ*: His saying that 'tis so, before the Consecration, gives us to understand, that 'tis not so after the Consecration.

St. Greg. Nissenus.

Theophilus also expounding the words, *Hoc est, &c.* This is my Body, &c. says, *This, which now I give, and You receive. For the Bread is not a Figure only of the Body of Christ, but is chang'd into the Proper Body of Christ.* And a while after, *If we did see,* says he, *The Flesh and Blood of Christ, we could not endure to eat them. Therefore our Lord condescending to our weakness, preserves the Forms of the Bread and Wine, but changeth the Bread and Wine into his own true Flesh and Blood.* *Luther* is here, by this Good and Learned Man, twice beaten down: For first he teaches, that That Article, *Hoc*, is not to be understood as *Luther* interprets it; *Hoc*, that is, *His Flesh*: but *Hoc*, that is *This*, which now I give, and ye take. Secondly, he plainly says, That the *Form of the Bread and Wine* remains, and that the Substance is chang'd into the *Body and Blood*. But what do they mean who use the word *Transubstantiation*, than what *Theophilus* said; not within 300 years, for he was dead some 100 years before the word *Transubstantiation* was used.

Christ. I believe it.

What need I mention St. *Cyril*, who not only affirms the same thing, but almost in the same words?

St. Cyril.

Word

E 2

For

For God, says he, condescending to our frailties, lest we should abhor Flesh and Blood on the Holy Altars, infuseth the force of Life into what is offer'd, by changing them into the Truth of his own proper Flesh. Moreover, that none should say that the Ancient Fathers believ'd the Body of Christ in such manner, to be in the Eucharist, as that the Bread should still remain: Not only those things which I have related, do fully evince, (as plainly they do,) but likewise what we have above related out of St. Ambrose, when he said, that although the Form of Bread and Wine is seen, nevertheless we are to believe that there is nothing else after the Consecration but the Body and Blood of Christ.

You see how the Holy Father says, That it is not only the Body and Blood, but that there is nothing besides them, although the Bread and Wine seems to be there. And he that speaks this, has not said it within 300 years past, in which Luther seems that this Belief of Transubstantiation is risen: But he spoke it above 1000 years ago. Neither can I believe that any of the Ancient Fathers would have approv'd that fine Comparison of Luther's, viz. Of Iron join'd with the Fire. For none ever said that Iron is so converted into Fire, that the Form only remains, the Substance of the Iron being changed into that of the Fire: which was the Opinion of all the Ancients concerning Bread and the Flesh of Christ; or if perhaps any one Person was of a contrary sentiment, yet one shall not make an Summum. And that Man, who even bodies, is rather to be excus'd for not perfectly seeing through another, at that time not in dispute, than to be accus'd, contrary to the belief of all the rest of the whole Church, and of so many Ages, in a thing which he is a good Man, and now alive, without doubt would not argue against. For that Man that has so much assertion for the Body of Christ.

Luther's
comparison
best:d.

Christ as he ought to have, will more easily consent that any other two Substances should remain together, than that any other *Body* remain, mixt with the Adorable *Body of Christ*: seeing there is no Substance worthy to be mixt with that Substance which Created all Substances. Moreover, I suppose that the *Primitive Fathers* would as little approve that Comparison of *Luther*, by which he intends to prove, that the *Bread* remains with the *Flesh*, as God did remain with Man in the Person of *Christ*: For as the most Learned and most Holy of the Antient *Fathers* confess in divers places, that the *Bread* is chang'd into *Flesh*; so none of them were so wicked or ignorant, as to think that the Humanity was chang'd into the Divinity: unless perhaps *Luther* will devise a new Person, that as God took on him the Nature of Man, so God and Man takes the Nature of *Bread*, and *Wine*: which if he believes, he shall be accounted an *Heretick* by all those who are not *Hereticks*.

Wherefore, (to conclude this Discourse of *Transubstantiation*, it evidently appears by *Christ's* words, and by the Judgement of the *Holy Fathers*, that the Faith of the *Church* at this present is true, by which 'tis believ'd, that the Substance of *Bread* or *Wine* do not remain in the *Eucharist*; whence it follows, that *Luther's* Opinion in teaching the contrary, is false, and *Heretical*: from which perswasion, I admire what profit he promises the People: Is it as *Luther* says, *That no body should esteem himself an Heretick, if perhaps he should be of his Opinion?* But he himself confesses, that there is no harm in believing This as the *Catholic Church* now believes, but on the contrary, the whole *Church* takes him an *Heretick*, who is of *Luther's* Opinion: He therefore ought not to move any one whom he wishes well, to be of his Judgement, which is con-

Luther's words.

which is the same as the Catholic Church

denn'd by the whole Church; but rather advise those he loves, to joyn themselves to those whom he himself witnesseth to be in no danger. That way of Luther is therefore false, being against the publick Faith, not only of this time, but also of all Ages: Nor does he free from Captivity those who believe him, but drawing them from the Liberty of Faith, that is from a safe hold, (as he himself confesses) he Captivates them, leading them into a *Presipice*, into In-accessible, Uncertain, Doubtful, and Dangerous ways. *And he that loves danger, shall perishe therein.*

The end of
those who
believe
Luther.

After this Man, who is free from any Evil, has escaped these two Captivities, which he imagines to himself: That he may not Captivate his mind to the Obedience of God, he overcomes (as he pretends) a third Captivity, and proposes a *Liberty* by which he may Captivate the whole Church. This, worse than Sacrilegious Gaits, Endeavours to scatter abroad the Churches most splended Congregation; to extinguish its Pillar of Fire; to violate the *Ark* of the *Covenant*; and to destroy the chief and only Sacrifice which reconciles us to God, and which is always offer'd for the sins of the People: For, as much as in him lies, he robs the *State* of all the Benefits that flow from it to the People, denying it to be a good work, or to bring to them any kind of profit.

In which thing, I know not whether more to admire his Wickedness, or his Foolish Hope; or rather his mad Pride: Who seeing so many Obstructions before him, as he himself mentions, brings nothing with him whereby to remove the least: But seems as if he would go about to pierce a *Rock* with a *Reed*. For he sees, and confesses himself, that the Opinions of the *Holy Fathers* are against him; as also the *Canon* of the *Mass*, with the custom of the *Universal Church*, confirmed

Luth. does
not answer
his own
Objections.

of the seven SACRAMENTS.

31

firm'd by the use of so many *Ages*, and the *Consent* of so many *People*. What Defence then does he oppose against so *Innumerable*, so *Powerful*, and so *Invisible Armies*? His accustom'd force rages, He strives to breed *Discord*, and move *Seditions*, to excite the *Commonality* against the *Nobility*; And that he may the more easily stir them up to a *Revolt*; He, by his foolish and weak *Policy*, falsely pretends that he has *Christ* for *Captain* of the whole *Army* in the *Camp*; and that the *Trumpet* of the *Gospel* sounds only for him: Which is the most ridiculous *Stratagem* that ever was invented. For what man living is so *Wicked* or *Blockish*, as to think that the *Church*, which is the *Mystical Body* of *Christ*, should be in such manner *Delacerated*, as that the *Head* should be sever'd from the rest of the *Members* joyn'd together amongst themselves: Or that *Christ*, who never abandon'd the *Flesh* which once He took, should have cast off the *Church*, for whose sake he took that *Flesh*: And that he should for so many *Ages* absent himself from Her, with whom He Promis'd to remain to the end of the *World*, and should now pass to *Luther's* side, who is her profess'd *Enemy*? But Pray let us see, by what *Enchantment* he makes it appear for *Truth*, that *Christ* is on his side, as he brags. After many *Idle Circumstances*, He goes about to define what the *Mass* is; afterwards he he separates the *Ceremonies* of the *Mass*, from the *Mass* it self; he examines the *Lords Supper*, and ponders the *Words* which *Christ* us'd in the *Institution* of the *Sacrament* of the *Mass*.

A Strong
Argument
from Chr.
Promise.

And having found in them the *Word Testament*, (as if a thing very obscure,) he begins to *Triumph*, as though he had *Conquer'd* his *Enemies*: He beautifies with *Words* this his new-found *Mystery*: (as he calls it) And with great *Gravity*, as if 'twas never heard of before.

fore, he Teaches us what a Testament is. He Bawls aloud, *That it is to be mark'd and taken notice of, that a Testament is the Promise of a dying person, by which he bequeaths the Inheritance, and Institutes Heirs: Therefore (says he) this Sacrament of the Mass, is no other thing than the Testament of Christ: And the Testament is nothing but the Promise of the Eternal Heritage: Giving his Body and Blood to us Christians, whom he appointed for his Heirs, as a sign for the ratifying his Promise: This he repeats over and over again, he inculcates, and fixes it; intending to make it his immoveable Foundation whereon to build Wood, Hay and Stubble: For in laying this Ground-work, That, Mass is the Testament of Christ. He boasts, That he will destroy all the Wickedness that Impious Men (as he says) have convey'd into this Sacrament: And that he will clearly prove we ought to receive the Communion with Faith alone, without much regard to any manner of Goodworks whatsoever; and by how much the more Erroneous our Consciences are, and the more mov'd with the sting or titulation of our Sins, the more Holy is our state for to approach the Communion: But the more clear pure and free from the stain of sin our Consciences are, in the worse capacity are we to Receive. Further (he says) that Mass is no Sacrifice; that it is only profitable to the Priest, not to the People: That it is nothing available, either to the Dead, or to the Living. That to Sing Mass for Sins, for any Necessity, or for the Dead, is an Impious Error. That Fraternities, as also the Annual Commemorations for the Dead, are vain and wicked things. That our voluntary maintaining of Priests, Monks, Canons, Brothers, and whatsoever we call Religions, is to be abolish'd. These therefore, with many other great good things, he Glories to have found out by this discovery of the Blessed Sacrament to be the Testament of Christ. And now*

Luther's
most Sacred
Opinions.

of which
number
than Lu-
ther are al-
so one.

now he inveighs against the *Sententious Doctors*, as he calls them: He exclaims against all such as *Preach to the People: Those for Writing, these for Preaching so much in the Defence of the Blessed Sacrament of the Eucharist, and neither of them saying any thing of the Testament, but most impiously concealing that most incomparable good from the People, which so long since might have been profitably known. The Laity, (he says) neither alive, nor after Death, will ever receive any benefit by the Mass: For the Ignorance of which matter, he denounces all Priests and Monks at this day in the World with their Bishops and Superiors, to be Idolaters, and in a very dangerous condition.*

Luther's
words.

I do not therefore discuss how true that Mystery of **Luther** is, from which he attributes so much glory to himself, in applying so accurately his definition of the *Testament* to the *Sacrament*; yet at the same time, I do not see why he should brag so much of this new Invention of his own. I do not know indeed who he hears *Preach*, where he is; But here, I am sure, we have heard *Preachers*, over and over again, not only Treat of those things which **Luther** brings out for so new and exquisite, *viz. That Christ is a Testator; that he made his Testament in the last Supper; that he promis'd an Inheritance, which he declar'd to be the Kingdom of Heaven; That he instituted the Faithful for his Heirs; That the Sacrament is a Holy Sign, exhibited for a Seal; not only these, and such like, but also the number of Witnesses, the Bill and other Rites of Testaments they unfolded to Us out of the deepest Secrets of both Laws, and apply'd all of them exactly to the Sacrament. And this they did more Consciously, and truly than **Luther**; For they refer'd to the same *Testament*, not only what *Christ* did at his last Supper, but also what he suffer'd on the Cross. Only in this differing from*

F

Luther,

Luther, that they did not find out the admirable and hitherto unheard of Benefits of the *Mass*, by which the *Clergy* should loose all the Fruits of it in this Life, and the *Laiety* in the Life to come: For neither would the *People* maintain the *Clergy* to say *Mass*, if they should be perswaded they could reap no *Spiritual Good* thereby.

Luther's
first argu-
ment, sh.
Mass is no
good work.

But 'tis worth our while to see from what Tree Lu-
ther gathers this Fruit. After he has very often re-
peated, that the *Sacrament* of the *Eucharist* is the Sign
of the *Testament*, and the *Testament* is nothing else but
the Promise of *Inheritance*; he thinks that it consequen-
tly follows, that the *Mass* cannot be a *Good Work*, or a *Sa-
crifice*. To which, if any one consents, He must im-
mediately admit that Catalogue of *Plagues*, by which
he endeavours to confound the whole face of the
Church. But if you deny it, then can he do nothing
with so monstrous a design: For I am almost asham'd of
the Arguments by which he pretends to Teach these
things, they are so trifling, and frivolous in a matter of
so great Majesty. Thus he concludes; (for I will give
you his own words,) *You have heard that Mass is nothing
else but the Divine Promise or Testament of Christ, com-
mended by the Sacrament of his Body and Blood: Which
if it be true, you understand, that by any means it cannot be
a work; nor is it to be us'd after any other manner, than by
Faith alone: And Faith is not a Work, but the Mistress
and Life of Works.* 'Tis a strange thing, that after so
much pains taking, he vents nothing but meer Wind:
Which though he would have us believe it to be of
strength to over-turn Mountains; yet truly to me, it
seems not of force enough to shake a Reed. For if
you withdraw the coverings of his words, with
which (like an Ape in Purple) he decks this ridiculous
matter. If you take away the Exclamations, where-
by

by he so often Rails, and Insults as a Conquerour; though as not yet enter'd the Battle against the Church; Or if he had clearly prov'd the thing, you'll find that nothing remains, but a naked, and miserable piece of *Sophistry*. For what else has he said by all that heap of Words, but that *Mass* is a Promise, and therefore no work. Who would but pity this man; that is so Blockish, as not to perceive his own Impertinency; or if he understands himself, who would but take it hainously from him, that thinks all *Christians* so dull, as not to discover or comprehend so manifest Follies. I shall not dispute with him about the *Testament* or *Promise*, or the whole Definition, or application thereof to the *Sacrament*. I will not trouble him so much, he may perhaps find others who will ruine the best part of his Foundation, by saying, *That the Testament is the Promise of the Evangelical Law, as the Old Testament was of the Law of Moses*; and by denying it to be rightly handled by *Luther*. For neither was the *Testator* particularly to Name what he should leave to the Heir, whom he had appointed over all in general; nor is the remission of Sins, which *Luther* says, *To be bequeath'd for an Inheritance*, The same with the Kingdom of Heaven, but rather the way to Heaven. If any one should urge, and press *Luther* in these, and such like sayings, he might perhaps, by fastening these Engines in any part of his Structure, shake the whole frame thereof; but I shall leave that to such as will be willing to do it: And because he desires his Foundation should remain unshaken, I shall not go about to move it; I will only shew, that the House he has built upon it, falls of it self. And to shew this more plainly, let us consider a little the Original of the matter, and examine the *Mass* by its first Patern.

Luther
Adulterates the
Testament
of Christ.

Our Lords
Supper ex-
cellently
explain'd

Christ in his most *Holy Supper*, in which he instituted this *Sacrament*, made of *Bread* and *Wine*, his own *Body* and *Blood*, and gave to his Disciples to be eaten and drunk: A few hours afterwards he offer'd the same *Body* and *Blood* on the *Altar* of the *Cross*, a Sacrifice to his Father for the sins of the People, which Sacrifice being finish'd, the Testament was consummated. Being now near his death, he did (as some dying Persons are wont to do,) declare his Will concerning what he desir'd should be done afterwards in Commemoration of him. Wherefore, instituting the *Sacrament*, when he gave his *Body* and *Blood* to his Disciples, he said, *Do this in Commemoration of Me*. He who diligently examines this, will find *Christ* to be the Eternal *Priest*, who, in place of all the Sacrifices which were offer'd by the Temporary *Priesthood* of *Moses's* Law, whereof many were but the Types and Figures of this Holy Sacrifice, has instituted One Sacrifice, the Greatest of all, the Plenitude of all, as the Sum of all others, that it might be offer'd to God, and given for Food to the People: In which thing, as *Christ* was the *Priest*, so his Disciples did for that time represent the People, who themselves did not Consecrate, but Receiv'd from the hands of their *Priest*, the Consecrated *Sacrament*. But God did shortly after Elect and Institute them *Priests*, that they might Consecrate the same *Sacrament* in Commemoration of him.

And what else then is this, but that they should Consecrate, and not only Receive it themselves, but likewise give it to the People, and offer it to God: For if *Luther* should argue that the *Priest* cannot Offer, because *Christ* did not Offer in his *Supper*, let him remember his own words, *That a Testament involves in it, the Death of the Testator*; therefore has no Force or Power, nor is in its full Perfection, till the Testator be.

be dead. Wherefore, not only those things which *Christ* did first at his *Supper*, do belong to the Testament, but also his *Oblation* on the *Cross*: For on the *Cross* he consummated the Sacrifice which he began in the *Supper*: And therefore the Commemoration of the whole thing, *so wit*, of the Consecration in the *Supper*, and the *Oblation* on the *Cross*, is Celebrated, and Represented together in the *Sacrament* of the *Mass*, and therefore the Death is more truly represented than the *Supper*. And therefore the *Apostle*, when writing to the *Corinthians*, in these words, *As often as ye shall eat this Bread, and drink this Cup*, adds, *not the Supper of our Lord, but ye shall declare our Lord's Death.*

Let us now come to *Luther's* chief Reasons by which he proves *Mass* to be neither *Good Work*, nor *Sacrifice*. And tho' it were better first to treat of *Sacrifice*, yet because he has first mov'd concerning *Work*, we will follow him. When therefore he thus argues, *Mass is a Promise, therefore no Good Work, because no Promise is a Work*. We answer, that the *Mass* which the *Priest* Celebrates, cannot more properly be call'd a *Promise*, than the Consecration of *Christ* was. And all under one, we'll demand of him, if *Christ* did not do a *Work* when he Consecrated? which if he deny, we shall certainly begin to admire that there should be some *Work* done by him who cuts an Image out of Wood, and not by *Christ*, when he made his own *Flesh of Bread*? And if *Christ* did any *Work*, I am certain none will doubt of its being a *Good Work*: For if the Woman who pour'd the Ointment upon his head, wrought a *Good Work* in that, who doubts of his performing a *Good Work*, when he gave his *Body* for our Nourishment, and Offer'd it in *Sacrifice* to God. If this cannot be deny'd, unless by him who intends to trifle in so serious a matter, neither can it also be deny'd that

An answer
to *Luther's*
Arguments

An efficacious
confutation
of
Luther's
Argument.

A confirmation
of
the confutation.

that the *Priest Worketh a Good Work* in the *Masse*, seeing that in the *Masse* he does nothing else but what *Christ* did in his *Last Supper*, and on the *Crosse*; for this is declar'd in *Christ's* own words, *do this in remembrance of me.* (By) which words, what was he willing they should represent, and do in the *Masse*, but what he had done himself in his *Last Supper*, and on the *Crosse*?

For he Instituted, and began the *Sacrament* at his *Last Supper*, which he perfected on the *Crosse*. And from this reason especially it seems, was taken the occasion of mingling *Water* with the *Wine*, according to the Custom of the *Church*, because *Water* and *Blood* did flow from the side of *Christ*, dying on the *Crosse*.

Since it cannot be deny'd that *Christ* wrought a *Good Work* in his *Last Supper*, and on the *Crosse*; neither can it be deny'd, that the *Priest* represents, and performs the same things in the *Masse*: How can't then be sein'd that the *Masse* is not a *Good Work*? Wherefore, seeing *Luther* so handles the matter, as to say, *That because the Communion of one Lay-Man does not profit another of the Laity, so neither does the Masse of the Priest profit the People.* How dim of sight is he himself, and how he endeavours to spread his darkness over the eyes of others, when he sees not that there is this difference in the Case, That now the *Laity* receives out of the *Priests* hand, as the *Apostles* did first from *Christ*: And the *Priest* performs what *Christ* did then perform, for he offers to God the same *Body* that was offer'd by *Christ*.

Luthers
second Ar-
guments.

From whence also it appears how cold an Argument is *Luther's* Comparison of the *Masse*, with the *Sacrament* of *Baptism* or *Marriage*, endeavouring to prove, that because one *Lay-Man* cannot be Baptiz'd for another, nor Marry a Wife for another Man; so a *Priest*

cannot

cannot Celebrate *Mass* for any other Person: For he openly puts *Marriage* out of the number of the *Sacraments*, and *Baptism* too, under a colour; when he says, *That really there is but One Sacrament*: Why then does he now compare *Baptism* and *Marriage* with the *Sacrament* of the *Mass*, if he does not hold them to be *Sacraments*?

And although he should confess them both to be *Sacraments*, (as indeed they are,) yet is neither of them to be compar'd to this of the *Mass*; but in such manner as this *Sacrament*, which is the proper *Body* of him who is Lord of all *Sacraments*, may have a prerogative above all other, which he himself made: seeing 'tis manifest, that the *Priest* in Administering all other *Sacraments*, does good to all those who receive them; so in this, while he offers it in the *Mass*, he is profitable, and Communicates Good to all.

The Confutation.

Otherwise, if *Luther* exact with such severity, that all *Sacraments* should be alike, and no difference amongst them; and that in the *Sacrament* of the *Eucharist*, the *Priest's* condition is no better than that of the *Lay*; why compels he not the *Priest* to receive the *Communion* from the hands of another, and not suffer him to take it himself, tho' he can Consecrate it? Even as he cannot absolve himself, tho' he has the *Keys* of *Penance*.

And what he says of *Faith*, which he believes all Men are to have in their own Persons, and that not the *Priests*, but every Mans own *Faith*, is that which profits him, even (says he,) *As Abraham has not believ'd for all the Jews*. I allow it to be very true; Yet it proves no more than what it proposes: For neither has *Christ* himself, offer'd by himself on the *Cross*, Sav'd the People without every Mans particular *Faith*: that none may think the *Mass* of any *Priest* should do it: yet the *Mass* of every *Priest* helps those to Salvation, who by their

Another of Luthers Arguments

An Elegant Confutation of the same.

their Faith have deserv'd to be partakers of the greatest Good Communicated in the *Mass* to many.

It may likewise be sometimes advantageous to the procuring the infusion of *Faith* into the Unfaithful, as 'tis procur'd by the Death and Passion of *Christ*, that *Grace* should be given to the *Gentiles*; by which through the hearing of the Word, they might come to the understanding of the Faith of *Christ*. But *Luther* easily perceives that it is no hard matter to destroy what he himself has built, if *Mass* can be a *Sacrifice* or *Offering*, which may be offer'd to God; He therefore Promises to remove this Obstacle, which that he may the more easily seem to do, he objects against himself such things, as he perceives to stand in his way. And now, (says he) another the greatest and most spacious of all Scandals is to be taken away, that is, *Mass* believ'd every where to be a *Sacrifice* offer'd to God; which Opinion the words of the *Cannon* seems to Favour, where 'tis said, *These Gifts, these Presents, and these Holy Sacrifices*: And below that, *This offering*. He likewise complains, that it is taken for a *Sacrifice*, &c. From thence *Christ* is call'd, *The Hoste of the Altar*. To this may be added the Words of the *Holy Fathers*, so many Examples, with the constant custom observ'd over the whole world.

You see Gentle Reader, what Blocks he himself finds standing in his way: Take notice now with what *Herculean* strength he undertakes to remove them. But to all these, (says he) are constantly to be oppos'd the Words and Example of *Christ*. But Pray what words of *Christ* are these, which have been unknown to so many *Holy Fathers* in times past, and to the whole Church of *Christ* during so many Ages, and now by *Luther*, like a new *Esdras*, found out? This he declares himself, when he says, *For unless we bring in*

saies, that Mals be accounted a Promise or Testament; as the words clearly make out; we lose the whole Gospel, and all Comfort. These are his Words, it now remains that we see his Example. *Christ* says he, at his last Supper, when he instituted this Sacrament, and bequeath'd the Testament. He offer'd it not to God the Father, and has not perform'd it as a good Work for others. But sitting at the Table, he propos'd the same Testament, and exhibited a sign to every one of them. These are therefore the words of *Christ*; This the example, by which now at last only Luther himself clearly sees Mals, together to be a Sacrifice nor Offering.

It is a wonder that of so many Holy Fathers, of so many Eyes, which have read the Gospel in the Church so for many Ages, that none was ever so quick-sighted, to as perceived thing so apparent; and that at this present time they are all so Blind, as not to discern what *Luther* (though he points it out with his finger,) brags so clearly to see himself. Is not *Luther* rather mistaken, and thinks himself to see something which in reality he sees not, or endeavours to shew us with his Finger, that which is no where to be found? For pray what proof is that for a proof, when he undertakes to Teach, That Mals is no Sacrifice, because 'tis a Promise; as if Promise and Sacrifice were as repugnant together, as Heat and Cold? Which reason of his is altogether so weak, that it seems not worthy an Answer. For the so many Sacrifices of *Moses's* Laws, though all Figures, of things to come, yet were they Promises in themselves, promising the things for which they were done. Upon which the future of which they were Figures, but also Deliverances, Expiations, Purgations, and Purifications of the People then present, for whom they were solemnly offer'd every year. Which thing being so apparent, that it leaves no Place for Ignorance, makes *Luther's*

The Answer.

The Promise of the Sacrifice of the old Testament.

disimulation appear altogether ridiculous; when arguing that this thing cannot be done; which not only he himself, but all the People know to have been so often perform'd. Now come we to the Example of *Christ*; by which *Luther* thinks he so vehemently oppresses us: Because *Christ* in his last Supper did not use the *Sacrament* for a *Sacrifice*, nor has he offer'd it to his *Father*: out of which he goes about to prove, That the *Masse*, which ought to agree with the Example of *Christ*, by whom it was Instituted, cannot be a *Sacrifice*, or Offering.

If *Luther* so rigidly Summons us to the Example of our *Lords Supper*, as not to permit the *Priests* to do any thing that we do not read *Christ* to have done in it: Then must they never receive themselves the *Sacrament* which they Consecrate: For we do not read in the *Gospel*, where it mentions the last Supper of our Lord; that our Lord himself receiv'd his own *Body*: And though some *Doctors*, and the whole *Church*, do hold that he did Receive it; yet that makes nothing for *Luther*, who discredits not only all the *Doctors*, but the *Faith* of the whole *Church*; and thinks not any thing to be believ'd, but what's confirm'd by *Scriptures*, and that clearly too; (for so he writes in the *Sacrament of Orders*.) In which sort of *Scripture*, I am of opinion he will not find that *Christ* Receiv'd his own *Body* at his last Supper. Whence it will follow, as I have said, That the *Priests* ought not to take what they Consecrate themselves, if He binds us so strictly to the Example of the last Supper. But if then he allows that the *Priests* are to Receive, because the *Apostles* did so; and that he holds they are commanded to do what the *Apostles* did then, not what *Christ* has done: Then must they never Consecrate; for *Christ*, and not the *Apostles* did then Consecrate. The matter

it self shews, that in this the *Priests* do not only perform what *Christ* did in his last Supper, but also what he has afterwards done on the *Cross*. The *Apostles* ^{Mas re- presents,} leaving us some things by *Tradition*, which *Christ* ei- ^{not only the} ther never did, or which we do not *Real* that he had ^{Supper,} done; as the *Ceremonies* and *Signs* us'd in the *Conse-* ^{but the} *cration*, of which I believe most are deliver'd down to us from the *Apostles* themselves. Furthermore, they repeat some words in the *Canon* of the *Masse*, as if spoken by *Christ* himself, which are not read in *Scripture*; and yet there is no doubt but he spoke them for many things were said and done by *Christ*, which are not recorded by any of the *Evangelists*; but by the fresh memory of those who were present: Deliver'd afterwards, as it were from Hand to Hand, from the very times of the *Apostles*, down to us. I *Luther* doubts not, that *Christ* said in his last Supper, *As often as ye shall do this, ye shall do it in Commemoration of me*; And he is so sure that they were *Christ's* Words, that from thence he takes his Argument; *That no body is oblig'd to receive the Sacrament, but that it is left to every mans Discretion, and that we are only bound, as often as we do it, to do it in remembrance of Christ*. These very words he does not read in the *Evangelists*, concerning the Supper of our Lord: For no other thing is read there; but, *Do this in Commemoration of me*.

Where then read he these, *As often as ye shall do these things*: Whether, not in the *Masse*? Indeed I believe no where else. For the *Apostles* words are not so; wherefore seeing he trusts so much in these words, and uses them, because he finds them in the *Canon*; why does he not give so much Credit to that part of the same *Canon*, in which *Masse* is call'd an *Offering*, and *Sacrifice*?

Wherefore, if he confels that the *Priests* do rightly receive what they *Consecrate* in the *Masse*, though no clear *Scripture* (which only he admits of,) testifies *Christ* to have done it at his last *Supper*, nor in any other place. He ought not to wonder if the *Priest* offers *Christ* to his *Father*; which *Christ* himself has done on the *Cross*, as is witness'd by clear *Scripture* in several places. For *Luther's* own Arguments demonstrate, that the *Cross* belongs to the *Testament* made at the *Supper*, when he says, *That the Testament is made perfect by the Death of the Testator, by which alone it can be made perfect.* Moreover, it seems, as is said, that the mingling of *Water* with the *Wine*, had its beginning from no other place; which thing is not said by *Scripture* to be done at the last *Supper*, but on the *Cross*. Let *Luther* therefore forbear to oppose his trifling Argument, *That because Christ at his last Supper did not offer himself, therefore the Priest must not be permitted to offer him in the Masse.* In which he not only represents what *Christ* perform'd in his last *Supper*, but also what he did on the *Cross*, on which he consummated what he began in the *Supper*.

The last
Argument
of Luther.

But now come we to the last of *Luther's* Arguments, by which, as by a Sacred Anchor, his Ship is sustain'd. And this is the most frivolous of all the rest. How can it be, (says he,) that the *Priest* should offer to *God* what he takes himself? 'Tis not likely, (says he) *Masse* should be a *Sacrifice*, when we receive it our selves. The same thing cannot be receiv'd, and offer'd at one and the same time, nor given and receiv'd by one and the same Person. *Luther* detests us every where from *Philosophical* reasoning, when he in so Sacred a thing endeavours to sustain himself by the meekest *Sophistry* in the World. For Pray was there ever a *Sacrifice* in *Moses's* Law, which was not taken by those who offer'd.

Luther's
great Ignorance.

offer'd it? Or did God himself Eat what they offer'd him? Shall I Eat the Flesh of Bulls, or Drink the Blood of Goats, saith the Lord? Besides, if Christ was both Priest and Sacrifice; why could he not institute that the Priest who should supply the same Sacrifice, might both Offer and Receive the Victim himself? But least I may seem in this Case to imitate Luther, who has nothing to say for himself, but what issues out of his own idle Brain. I will lay before you what St. Ambrose says to the Mass, O Lord God, (says he) with how great Contrition of Heart, with what Fountains of Tears, with how great Reverence and Fear, with what Chastity and Purity of Mind that Divine and Celestial Mystery is to be Celebrated: Where thy Flesh is truly Receiv'd; where thy Blood is truly Drank, where the Lowest is join'd to the Highest; and Divine things with Humane: Where the Saints and Angels are present; where after an admirable and unspeakable manner thy self art both Priest and Sacrifice? Who shall be able to Celebrate this Mystery worthily, if then Almighty God do not render him worthy that Offer? You see how the Holy Father in this place calls Mass an Oblation, and says that Christ himself is both Priest and Sacrifice in it, even as he was on the Cross. Let Luther see how much he attributes to this Many Authority; but St. Gregory makes appear how much he had him in esteem, when in this manner he imitated him in his writing. Which of the Faithful (says he) can doubt but that in the very time of the Immolation the Heavens are open'd to the Words of the Priest, in that Mystery of Christ: That Chorus of Angels are present; that the Lovest things are associated to the Highest: That Earth is join'd with Heaven: and that of Visible and Invisible is made one thing? And in another place, For this singular Victim which refers to us the Death of the only begotten, does take our Souls from

Phil. 49.

St. Amb.

St. Greg.

Eter-

Eternal Death. Nor speaks he less to the purpose, when he says, *Hence therefore let us ponder with our selves, how much that Sacrifice stands us instead, which always imitates the Passion of the only begotten Son.* We see, that not only St. Ambrose, but also St. Gregory calls *Mas* an *Immolation* and *Sacrifice*, and confesses, that not only the last *Supper* of *Christ*, (as *Luther* holds) but also his *Passion* is represented in it.

But these *Fathers* were not of that Judgement alone, for St. *Augustin* confesses the same thing in divers places; who of the *Mas*, says thus, *The Oblation is every day renew'd, though Christ has but once suffer'd: Because we daily Fall, therefore is Christ daily Offer'd for us.* Also, the *Eucharist* is a *Blessed Offering*, by which we are *Blessed*: An *Entollment* by which we are all *Enroll'd* in *Heaven*: A *Ratification* whereby we are *Muster'd* in *Bowels* of *Christ*.

Seeing therefore that *Mas* is by so Holy and Learn'd Men call'd an *Offering*, and a *Sacrifice*: And that they are of Opinion, that not only the last *Supper* of *Christ*, but also his *Passion*, is by it *Commemorated*: That they confess so Immenſe and great Advantages to proceed from it; and that the *Church* agreeing with them, Sings the same in the whole *Mas*: I much admire with what face *Luther* dares to cry out on the contrary, that *Mas* is no *Sacrifice* or *Offering*; and that it brings no profit to the People, deriding the Authority of so many *Holy Fathers*, or rather of the whole *Church*, by his most vain Device; as if all things which were done, and said of *Offering* and *Sacrifice* in the *Mas*, were understood of the *Reliques* of the *Jewish Ceremonies*, in which he says, *The Priest did heave up what was Offer'd by the People*: Which Comment of *Luther's* did seem so foolish and absurd, even to himself, that he doubted whether he should withstand the Sentiments

ments of the *Holy Fathers*, and the Customs of the whole Church, by such a Babling Argument, or rather openly despise them: For, says he, *what shall we say to the Canons and Authorities of the Fathers? I answer, says he, that if we have nothing at all to say against them; 'tis more safe to deny all things, than to Confess that Mass is a Work or Sacrifice, lest we deny the words of Christ, corrupting them together with the Mass. Nevertheless, that we may agree with them also, we will say that all these things are the Reliques of Jewish Ceremonies.* Least therefore there should be nothing said, this Civil man, tendering the Repute of the *Holy Fathers*, and the Honour of the whole Church, lest they might be thought to speak foolishly, will seem to oblige them, by covering their shame with the Vail of his most excellent Devices, concerning the Reliques of the Jewish Rites: Which if any body remove, 'twill be to their danger. For Luther does not ingeniously apprehend; that if any one urge him more narrowly, he would rather blow away all the Testimonies of the *Holy Fathers*, and the Customs of the Church, then that he should allow *Mass* to be a good Work, or a Sacrifice; that is, rather then allow That to be True which is True. For in that (he says) they deny Christ's words, and corrupt Faith with Mass, who affirm Mass to be a Sacrifice; I suppose there are none will believe him, unless he first shew that he has Read another Gospel different from that the *Holy Fathers* ever Read, or that in Reading the same he has been more diligent then They, or has better understood it; or finally, that he is more careful about Faith, than ever any man before him was.

Luther's words.

Luther's great Benignity.

But I believe he will not prefer any other Gospel unto Us; nor if he do, will it be admitted, though an Angel from Heaven should descend with it. And that which

Luther either a carnal man, or a fool.

which he proffers; has not been more diligently examined, nor more narrowly pry'd into by Him, then it has been try'd and search'd into by others heretofore; of whom none ever said; that they found in it; what He Boasts himself to have found; *viz. That Mass is not a good Work, that it is not an Oblation nor a Sacrifice.* Lastly, if any one diligently consider, what has been written by the one and the other, he cannot be Ignorant what difference has been in their care about Faith: Those *Holy Ancient Fathers* have observ'd, that as this is the chiefest of all *Sacraments*; as containing in it the *Lord of Sacraments*; so is it the only *Sacrifice*, which alone remains instead of so many *Sacrifices* of the *Old Law*; and lastly of all, the Works that can be done for the *Salvation* of the *People*: This without comparison is the best and most wholesome. For when other *Sacraments* are only profitable to particular persons receiving them: This in the *Mass*, is Beneficial to all in General. And when *Prayers* made to God by one man for another, may not only be hinder'd, but also render'd ineffectual, through the fault of Men: The Merciful bounty of God has instituted *Mass* for the *Salvation* of the *Faithful*, in which his own *Body* should be offer'd a *Sacrifice* so wholesome, that the wickedness of no *Minister*, be it never so great, is able to lessen or avert the Benefit of it from the *People*.

The Excellency of the Mass.

The most *Holy Fathers* seeing these things, took all possible care, and us'd their utmost endeavours, that the greatest *Faith* imaginable should be had towards this most *Propitiatory Sacrament*, and that it should be Worshipp'd with the greatest Honour possible: And for that cause, amongst many other things, they with great care deliver'd us this also; *That the Bread and Wine does not remain in the Eucharist, but is truly*

The Doctrine of the Fathers

Chang'd

Change'd into the Body, and Blood of Christ. They taught *Male* to be a *Sacrifice* in which *Christ* himself is truly Offer'd for the Sins of *Christian* People. And so far as it was lawful for *Mortals*, they Adorn'd this Immortal Mystery with Venerable *Mysteries* and *Sacred* *Rites*. They commanded People to be present in Adoration of it, whilst it is Celebrated for the procuring of their *Salvation*. Finally, lest the *Lay* by forbearing to receive the *Sacrament*, should by little and little omit it for good and all. They have established, that every man shall receive it, least once in a Year. By those things, and many of like nature, the *Holy Fathers* of the *Church* in several Ages, have demonstrated their Care for the Faith and Veneration of this Adorable *Sacrament*. *Luther* ought not therefore to boast, of what nevertheless he does, that they who call *Male* a *Sacrifice*, or lays that it is probable to any, but to him who receives the *Sacrament* in it, does corrupt the Word of *Christ*, *Faith*, and *Male* it self.

But it will not be amiss, to consider after what manner Luther sustains, upon his Shoulders, the Word of *Christ*. Faith and *Mess* it self, that they may not be come corrupted, or fall. First of all, he changes the Name it self of the *Sacrament*, into a word; And that which was for so many Ages call'd the *Eucharist*, or the *Sacrament of Christ's Body*; least the Name of it should put the Auditors in mind of the Majesty of it, he commands to be call'd *Bread*: Afterwards, the *Bread* and *Wine* which the Ancients, held to be turn'd into the *Body* and *Blood* of our Lord, are by Luther taught to remain estive; that so by little and little, he may traduce the Honour from *Christ* to the *Bread*. After this, though he does not condemn the *Church* for having adorned and amplified *Mess*, with *Rites* and *Ceremonies*,

H

Yet

Yet he thinks it should be more *Christian* like, if the Pomp of *Vestments, Singing, Gestures,* and other *Ceremonies* were laid aside; that so it might be more like and near to the first *Mass* of all, which *Christ* Celebrated in his last *Supper* with his *Apostles*; or rather, that nothing may be left that might move the simple minds of the *Vulgar sort*, and bring them to the Worship of this *Invisible Deity*, through the Majesty of *Visible Honour*. Moreover, he teacheth, and as much as in him lyes, inculcates, that *Mass* is not a *good Work*, not a *Sacrifice*, not an *Oblation*, nor profitable to any of the *People*. To what purpose Pray is this so *Evangelical* a Lecture? To wit, that all the *People* leaving *Mass* to the *Priest*, to whom alone they must be perswaded that it is profitable, may themselves neglect it, and pay no Duty to a thing unprofitable to them. Lastly, That when they *Communicate*, if they only have but *Faith*, that they are about to receive the *Testament*; whatsoever Consciences they bring; nay, the more Erroneous they are, and the more troubled with the Sting and Concupiscence of Sin, the more are they to assure themselves to be partakers of the *Divine Promise*; especially because this *Sacrament* is the *Medicine* of Sins past, present, and to come. Which would find no room for it self in those who should purge themselves with greatest Anxiety from the Diseases of Sin; and according to the Precept of the *Apostle*, proving themselves, they may approach our Lords Table with as pure and sincere a Conscience as may be possible; that seeing they cannot say we are justified, at least they may say we are guilty of nothing to our selves. After *Luther* therefore has taught this short and compendious preparation for Receiving the *Eucharist*, to wit, *In the Faith alone of the Promise, without any good Works*; and

Luther
chaises the
People
from Mass.

The Lu-
therian
preparation
to the Sa-
crament.

THE SEVEN SACRAMENTS.

A light Examination of Conscience: That nothing be wanting to the absolute Sanctity of Receiving the *Sacrament*; he shew'd his desire concerning what time and how often he is willing the People should be oblig'd to receive; and that is, in no time at all. And why so? What? Is there any one so blind, as not to see what this so palpable a matter drives at? Certainly nothing else, but that the People may by degrees quite give over *Communion* at all; who at first chang'd the daily Receiving, into a *Seventh-day Communion*; and after, to a longer time; and at last would forsake it altogether; if the *Fathers*, fearing that should happen, had not Decreed, that every man should Receive thrice in a year, threatening, that he who would not Obey, should not be accounted a *Christian*: Yet nevertheless that Custom could they not continue long; so that at last the matter fell so low, that it could descend no lower; so that now we are oblig'd to Receive but once in a year: Which Custom, if *Luther* could demolish, as he endeavour'd, the World would ere long (through the decay of the Fervour of *Faith*,) be reduc'd to what it should have come to long ago, if it had not been prevented by this Solemn Custom of Receiving every year; that at last there would scarce remain the least footstep of the *Communion* amongst the People, nor perhaps among the *Clergy* neither, if *Luther* could bring it about that *Mass* should be so spoil'd, not only of its *Preparation* and *Ceremonies*, but also of the Peoples *Respect*, *Hope* and *Veneration* to it. These are the Excellent Promises of *Luther*. This is that spacious Liberty he Promises to all those who forsake the *Catholic Church*, to follow him, *viz.* That they may be freed at last from the Use and *Faith* of the *Sacrament*. Wherefore, I forbear to speak any more of this thing, as being so clear in it self, that it needs no further

ther dispute. And seeing we have discover'd the Crafty winding of the subtil *Serpent*, which being now seen, (as without doubt they are to all who are not quite Blind) 'tis not necessary to exhort any Body to shun apparent Evils. I believe none are so mad, as to forsake the *Church* of God, for the *Synagogue* of *Satan*.

Those who
pass from
the Church
of Christ to
the Liberty
of Luther.

Psalm. 118.

That, shunning the Service of *Christ*, to serve whom is to Reign, he may Lift himself into the Liberty propos'd by *Luther*; where, under the Name of *Liberty*, he should wilfully, and to his own knowledge, put his foot into the snare of the *Devil*. But rather let all the Faithful of *Christ* say with the *Psalmist*. *We will not decline from thy Judgements, because thou hast appointed us a Law.*

OF BAPTISM.

AS for the rest of the *Sacraments*, 'tis not necessary to stand long upon them; most of which he takes quite away from us: And the *Sacrament* of the *Eucharist* being almost the only One, he vouchsafed to leave us; has by him been handled in such a manner, as we have already shewn you, so that none can doubt but he devis'd by little and little to demolish this also: Nor does he praise any one of the *Sacraments*, unless to the prejudice of another; for he so much extols *Baptism*, that he depresses *Penance*: Though he has treated of *Baptism* at last after such a manner, that it had been better he had not touch'd it at all. For first of all, that he might seem to treat with a great deal of Sanctity

Sanctity in a matter so Holy. He by a long Discourse Teaches that the *Divine Promise* is to be believ'd, by which he Promises Salvation to them who Believe, and are *Baptiz'd*. He is angry, and reproaches the Church for not Teaching this *Faith* to the *Christians*. As if in any place they were so Ignorant of *Christian Faith*, as not to understand this: And yet *Luther* proposes it for a new thing, almost never before heard of, to the Reproach of all the *Doctors*.

But this is no new method of his Proceedings, to trifle in things known, as though they had before never been heard of. And having in many words shewn what this *Faith* is, he afterwards extols the Riches of *Faith*, to the end he may render us poor of good Works, without which (as *St. James* saith,) *Faith is altogether dead*. But *Luther* so much commends *Faith* to us, as not only to permit us to abstain from Good-works; but also encourages us to commit any kind of Action how bad soever. For (says he) you see now how Rich the *Baptiz'd Man* is, who cannot lose his Salvation, though willing to do it, by any Sin whatsoever, except Infidelity: For no Sins can damn him, but only Incredulity. O most Impious Doctrine, and Mistress of all Impiety, so hateful in it self to Pious Ears, that there is no need to confute it: Adultery will not Damn then? Murder will not Damn? Perjury will not Damn? Is not Patricide Damnable neither? If every one believe that he shall be Sav'd, through the Virtue of the Promise alone in *Baptism*: For this he openly asserts; Nor does the words, which he presently adds, correct this Sentence in any wise; but rather add to the force of it: For he saith, That all other things, if Faith return, or stand in the *Divine Promise* made by the *Baptiz'd*, are swallow'd in a moment in the same Faith; rather by the Truth of God, for he cannot deny himself, if you confess him,

Luther's Words.

him, and stick Faithfully to his Promise: By which words, what else does he say, but what he has said before, that Infidelity excepted; All other Crimes are in a moment swallow'd up by Faith alone; if you Confess Christ and stick Faithfully to his Promise. That is, if you firmly believe that you are to be Sav'd by Faith; whatsoever you do notwithstanding. And that you may the less doubt what he aims at, Contrition, (says he) and Confession of Sins, as also satisfaction, and all these humane Inventions, will forsake you, and leave you the more unhappy, if you busie your selves with them, forgetting this Divine Truth. What Truth Pray? This, that no Sin can damn thee but Infidelity only. What Christian Ears can with Patience hear the Pestilentious huffing of this Serpent, by which he extolls Baptism for no other end, but to depress Penance, and establish the Grace of Baptism for a free liberty of Sinning? Contrary to which, is that Sentence of St. Hieron, which says, *That Penance is the Table after Ship-wrack*; But this agrees not with Luther, for he denies Sin to be the Ship-wrack of Faith, and disputes it as if that only word should totally destroy all the strength of Faith. But, beside Luther, who is Ignorant that a Sinner not only is not Sav'd by the only Faith of Baptism, but also the Baptism will add to his Damnation? And indeed deservedly, because he has offended God, from whom he had the whole Grace of Baptism, and God exacts the more from him to whom he has given the more: Therefore since Faith becomes dead by wicked Works, why can it not be said, that he suffers Ship-wrack who falls from the Grace of God, into the Hands of the Devil: From which, without Penance, he cannot escape, or be renew'd to such a Condition that Baptism may be profitable to him? Has St. Hieron written wickedly in this? Does the whole Church follow

Luther's
words.

St. Hieron.
Secund.

an Impious Opinion, for not believing Luther, that Christians are safe enough by Faith alone in the midst of their Sins, without Penance? Moreover, he is so taken up with the Faith of the Sacrament, that he cares not much for the form of Words, though nevertheless the word by which the Water is signified, ought to be of no less moment; than the Water it self, in which, if he thinks that any care is to be taken, that it may be Pure and Elementary; ought not some true form also to be carefully instituted, and us'd, as is approv'd, and now observ'd in the Church, and was formerly in use amongst the Antients.

After this, he so magnifies Faith, that he seems almost so intimate, that Faith alone is sufficient without the Sacrament. For in the mean while, he deprives the Sacrament of Grace; he says, That the Sacrament is self profits nothing; he denies that the Sacraments confer any Grace, or that they are effectual signs of Grace, or that the Sacraments of the Evangelical Law differs in any kind from those of the Mosaiical Law, as touching the Efficacy of Grace: Which matter I shall not much dispute: But yet it seems to me, that seeing all things were but Figures with the Jews, the truth of which we have in the Christian Law, it may not be absurd to believe, that the Sacraments which the Church uses, do so far excel those of the Synagogue, as the New Law surpasses the Old; that is, as much as the Body is more excellent than the Shadow: Nor am I the first, or only man of this Opinion. For Hugo de Sancto Victore, who is none effects other than a good and learned man, has spoken thus, We say, that all Sacraments are certain Signs of Spiritual Graces which by them we confer. Moreover, that the Signs of Spiritual Graces, according to the proofs of times, ought to be so much more evident and plain, than the knowledge of Truth

Hugo de
Sancto
Victore.

Two Opini-
ons of the
Power of
the Sacra-
ment of
Baptism.

Truth might increase with the effect of Salvation. And
a little further, Because Circumcision could only lopp off
Exterior Enormities, but not cleanse the inward filth of
Pollutions. A washing Font of Water succeeded Circum-
cision, which purgeth the whole, that perfect Justice
may be signified. I hope no body will deny, that this
Doctor is of Opinion, That the Sacrament of Baptism
cleanses Internally; and more efficaciously signifies
perfect Justice, than ever Circumcision did. In which
matter Luther takes notice of two Opinions, and re-
futes both. The first is, Of many who have supposed
some secret and hidden virtue to be in the Word, and
Water, which should work the Grace of God in the Soul
of the Baptized. The other is, Of those who attribute
no virtue to the Sacraments, but were of Opinion, That
Grace was conferr'd by God alone, who according to his Co-
venant is present to the Sacraments instituted by himself.
But because all agree in this, That Sacraments are Effic-
acious signs of Grace, Luther rejects the one as well as
the other. For my part, as I do not know which of the
Opinions is the truer, so neither dare I be so bold as to
contemn either of them. For that very Opinion which
now is the less assented to, to wit, That the Water by
virtue of the Word, has an occult Power of Purging the
Soul, seems not to be altogether absurd. For if we
believe, that Fire has any influence over the Soul, either
to punish or purge sins; what hinders, that Water
should by the Power of God, by whom also that ot-
her thing is done, penetrate to wash away the Un-
cleanness of the Soul? Which Opinion seems to be
much confirm'd by the words of St. Augustine, when
he says, *The Water of Baptism toucheth the Body, and
washes the Heart.* And also that of St. Bede, who says,
*That Christ by the touch of his most pure Flesh, has given
the Water a Regenerate Power.* Likewise that of the
Prophet

St. August

Bede.

Prophet *Ezekiel* seems to incline towards this, *I will wash thee with Water*; and cleanse thy Blood from thee; *Ezech. 10.* Which words, though they were spoken in times past before *Baptism* was Instituted, are notwithstanding according to the custom of the *Prophets*, understood of the future. Neither speaks he only of the washing of the Body, in which nothing's worthy the *Prædication* of a *Prophet*; Nor was ever any other washing which wash'd the Crimes of the Soul, but the *Sacrament* of *Baptism*, of which *Ezekiel* seems to have spoken in the person of God, Prophecying that there should be a future Cleansing in the *Sacrament* of *Baptism* by the washing Font of *Water*. Which by the same *Prophet* is more plain a little after, when he speaks of the future. *I will pour out* (saith he) *clear* *Water* upon you, and *I will cleanse you from all your Iniquities*. Whether does he not here Promise a cleansing by *Water*? Yet *Zacharias* seems to unfold the matter more apparently, when he says, *Living Water shall flow out from Jerusalem*; *the one half to the Eastern Sea*, *Zach. 14.* *and the other half to the Great Sea*. Does not this Discourse manifest unto us the figure of *Baptism*, viz. *Water* flowing from the *Church*, which should purge both *Original* and *Actual* sin, which he does not call dead, but living; that he might demonstrate, as I suppose; That by the secret Sanctification of God, the force of *Spiritual* Life is infused into a *Corporal* Element. Although I do not presume to judge, (as I have said already,) nor am I curious after what manner God infuses *Grace* by the *Sacraments*; because his ways are inscrutable: Yet I believe, that by one way or other, that this *Water* should not be idle, where he foretells so many, and so great things, were to be done by *Water*: Especially, since *Water*, *Salt*, and other *Corporal* Things, do receive *Spiritual* force by the *Word* of God,

God, without the *Sacrament of Faith*; unless all *gross* things should be spoken in vain, in which *Lights, Fire, Water, Salt, Bread, the Altar, Vestments, and Rites*, are either adju'd by *Exorcisms*, or Blessed by the *Invo- cation of Grace*.

If those things, I say, receive any *Virtue or Pre- sence of the Divinity* without the *Sacrament*: How much more credible is it, that the *Water* flowing from *Christ's side*, does infuse a *Spiritual Power of Life* in- to the *Fountain of Regeneration*? Of which *Christ* him- self says, *That he who is not born again of Water, and of the Holy Ghost, shall not enter into the Kingdom of Heaven*; To which (as the *Apostle* saith) we are call'd in *Baptism*. In which *Baptism*, I am not against *Luther*, for having attributed so much to *Faith*: But on the other side, I would have him attribute so much thereto, as by It to defend an *Evil Life*, or exterminate the *Sacraments*, which it ought to form. But when he requires that certain and indubitable *Faith* in the *Re- ceiver of the Sacraments*; for my part, I think it ra- ther to be wish'd for, than exacted. For I do not doubt, but when *St. Peter* did exhort the *People* after this manner, *Do Penance, and be Baptiz'd every one of you, in the Name of Jesus Christ, and receive you the Gift of the Holy Ghost, unto the remission of Sins*. I doubt not but he was ready to receive all the *People* to *Bap- tism*; yet not so suddenly to have exacted that high, certain and indubitable *Faith* of *Luther* from them, which none would have been able to have known himself to have attain'd to: But he promis'd *Remis- sion of Sins, and Grace* from the *Sacrament* it self, to all those who should but only present themselves, and desire it: For an undoubted and certain *Faith*, is a very great thing, which happens not always, nor to every Body; no, not perhaps to them who do not doubt

doubt but they have it. I indeed shall not doubt to hope, but the Benignity of God assists in his *Sacraments*, and by means of Visible Signs, infuses Invisible Grace; and helps the Tepidity of Believers, by the Pervour of his *Sacraments*: That many obtain Salvation by the *Sacraments*, who can promise no more to themselves of their *Faith*, than he could, who said, *Lord I believe, help my unbelief*. In which thing, if any, besides my Adversary, think I attribute too much to the *Sacrament*; let him know, I define nothing, I appoint nothing in any Case, which may be prejudicial to *Faith*, from which I derogate nothing: But as I do not think, that *Faith* alone, without the *Sacrament*, is sufficient for him who may receive it; so neither can the *Sacrament* suffice him without *Faith*, but that both ought to concur and co-operate with their Power: And I think it more safe to allow something to the *Sacrament*, than, like Luther, to attribute so much to *Faith*, as to leave neither *Grace*, nor the efficacy of a Sign to the *Sacrament*.

Besides, he makes *Faith* nothing else but a Cloak for a wicked Life, as we have before more fully declar'd; and that this may the more appear, after he has depriv'd the *Sacrament* of *Grace*, he robs the Church of all *Pows* and *Laws*; nor does it at all move him, that God said, *Pows*, and render to God your *Pows*. But as for *Vows*, I make no doubt but some of those whom he calls *Vovists* and *Votaries*, will undertake to make Answer for their own Profession: For at once, he turns them almost altogether out of the Church.

But as for the *Laws*, I admire, that he could for shame, invent such ridiculous Things; as if *Christians* could not Sin, but that so great a multitude of Believers should be so perfect, that nothing needed to be order'd, either for the Honour of God, or the avoid-

Faith
grounded
on Reason
and the
Scriptures

Mark 9. 24 Conf.

Vovists
and *Votaries*.

Luther
Decrees
great liber-
ty to Chri-
stians.

Rom. 13.

Hebr. 13

1 Tim. 1.

Coloss. 3.

ing of Wickedness. But by the same Work and Policy, he robs *Princes* and *Prelates* of all Power and Authority; for what shall a *King* or *Prelate* do, if he cannot appoint any *Law*, or Execute the *Law* which is before appointed; but even like a Ship without a Rudder, suffer his People to float without Land? Where then is that saying of the *Apostle*, *Let every Creature be subject to the Higher Powers?* Where is that other of his, *If thou dost Evil, fear the King, his not without reason that he carries the Sword?* Where is that, *Be Obedient to your Governours, whether to the King as Excelling?* And what follows? Why then does St. Paul say, *The Law is good?* And in another place, *The Law is the Bond of Perfection?*

Furthermore, why does St. *Augustin* say, *The Power of the King, the Right of the Owner, the Instruments of the Executioner, the Arms of the Soldier, the Discipline of the Governour, and the Severity of a good Father were not instituted in vain.* The first have all their Customs, Causes, Reasons, Profits; and when the others are Fear'd, evil men are Restrain'd from doing evil, and the Good live quietly amongst the Wicked: But I forbear to speak of *Kings*, lest I should seem to plead my own Case. I only ask this, That if none, either Man or Angel, can appoint any *Law* among *Christians*? Why does the *Apostle* Institute for us so many *Laws*? as for Electing *Bishops*; for *Widdows*; Covering the Heads of *Women*, &c. Why has he ordain'd that a *Christian Woman* should not forsake her *Husband*, though an *Infidel*, if she be not by him first abandon'd? Why dares he say, *I my self speak to the rest, not the Lord?* Why has he exercis'd so great Power, as to command the *Incessuous* to be deliver'd over to *Satan*, to the destruction of the *Flesh*? Why has St. *Peter* stricken *Ananias* and *Saphira* his Wife with the like punishment,

punishment, for reserving to themselves a little of their own Money? If the *Apostles* did of themselves, besides the especial command of our Lord, appoint so many things to be observ'd by *Christians*: why may not those who succeed them, do the same for the good of the People? *St. Ambrose* Bishop of *Milan*, a Holy man, (not arrogant) has scrupled, in commanding that Married persons through his whole *Diocese*, should abstain from their *Lawful Pleasures* during the whole time of *Leish*. And does *Laith* take it so maliciously, that the *Pope* of *Rome*, Successor of *St. Peter*, *Christ's Vicar*, to whom, as to the Prince of the *Apostles*, 'tis believ'd that *Christ* gave the *Keys* of the Church, that by Him the rest should enter, or be kept out, should Institute a *Fest*, or *Prayers*? As for his perswading men to Obey outwardly in Body, but yet to retain to themselves their Liberty in Mind, who is so blind as not to see his Shifts and Quirks? Why carries this simple man, this *Hypocrite*, both *Water* and *Fire*? Why does he (as it were in the words of the *Apostles*) command not to leave Men; not to be subject to the Statutes of Men: And yet notwithstanding command to shew Obedience to the unjust Tyranny of the *Pope*? Does the *Apostle* preach after this manner? *Kings* have no right over you, yet suffer you an unjust Empire. *Magistrs* have no right of Power over you, yet suffer an unjust Servitude. If *Laith* is of Opinion, that People ought not to Obey: why does he say, they must Obey? If he thinks they ought to Obey, why is not he himself Obedient? Why does this *Quaker* judge thus? Why does he thus reproachfully raise himself against the *Bishop* of *Rome*, whom he says we ought to Obey? Why raises he this Tumult? Why excites he the People against him whole Tyranny, (as he calls it) he says to be endur'd? Indeed I believe, as for

no other end, than to procure so himself, the good
 effect of such *Misfortune*, as desires to escape the pu-
 nishment due to their crimes, that so they might choose
 Him for their Head, who now Fights for their Liber-
 ty, and demolish *Christ's Church*, so long founded up-
 on a firm Rock, erecting to themselves a new Church,
 composed of Flagitious and Impious persons, contrary
 to that exclamation of the Prophet, *I have abhorred*
the Church of Evil-doers, and I will not sit with the Im-
pius: Direct me in thy Truth, for thou art God my Sa-
viour, and thee have I sought all my day long.

Nay, to whom, as to the Prince of the Apostles, as
 believ'd that Christ gave the Keys of the Church, that
 by Him the rest should enter, or be kept out, should
 instruct a *Man*, or *Parson*? As for his persuading

Of the Sacrament of Penance.

IT troubles me exceedingly to hear how Absurd how
 Impious, and how contradictory to themselves the
 Trifles and Babbles are, wherewith Luther belittles
 the Sacrament of Penance. First, after his old custom,
 he proposes for a new thing, what is by every body
 commonly known, viz. *That we ought to believe the*
Promises of God, wherein he promiseth to those who Re-
pent, Remission of Sins: And then he cries out re-
proachfully against the Church, for not Teaching this
Truth. Who I pray you, exhorts any one to the Pe-
 nance of *Tears*; that is, To be sorry for what he has
 committed, and not expect Pardon? Who should tell
 us, that we ought to Pray for Remission of Sins, if he
 did not teach Pardon to be promis'd to the Penitent?
 What is more frequently Preach'd than the Clemency
 of Almighty God, which is so great, that he merci-
 fully extends it to all persons who are willing to reform
 their

their wicked hearts did not deeply consider London
 ever read, *That at what time some of David's Repent of*
his Sins, he said he found? Has none ever read, that
 the *Adulteress* was dismissed? That the *Prophet* was
 pardoned, who was not only guilty of *Adultery*, but
 of *Murder* also? That *Penitence* was given to the Thief
 on the Cross; and at that time too, what he could
 not Cancel his Crimes committed, by any satisfaction?
 They who instruct the People, we so far from not
 teaching them this hope of obtaining Pardon, which
 Luther crys is past, that they rather seem to do it too
 much; the People being so easily inclin'd to rely up-
 on this Confidence, that there is a greater need of re-
 calling them to the other side; whereby they may
 contemplate the severe and inflexible Justice of God:
 For there is yet to be said, who sig in the too much
 Confidence of that Promise; or there yet one who
 Despairs of obtaining Pardon. But Luther then pro-
 pose That no more good thing so new, and strange to
 us, which every body already knows. Let him not
 any longer complain that this is out of use, than which
 nothing is more usuall.

Ezech. 18.

OF CONTRITION.

Having thus blasted out, (says Luther) the Pro-
 mise and Faith: Let us see what they have substi-
 tuted in their places. They altered, (says he) three parts
 to Penance; Contrition, Confession, and Satisfaction.
 All which three he so handles, that it appears well
 enough that none of them pleaseth him. First of all,
 he is very angry with *Contrition*, and calls the Anger
 of God insupportable, because place is given to *At-*
trition, and God is believ'd to supply by the Sacrament

Luther's
words.

Luther
displeased
with At-
trition.

what

then can no body be assur'd, that he is Absolv'd; and so Luther's certain and undoubted Confidence of *Absolution*, will perish, or be False, and Erroneous.

But he if says, That the Sins of such as do only perform a slack or Luke-warm *Penance*, are not otherwise forgiven, than by the *Sacrament of Penance*; by Confessing themselves Sinners, and asking, and obtaining Pardon by the Mouth of their Brother. What is this different from the Opinion of those whom he reproves? Who say, that *Astrition*, by means of the *Sacrament of Penance*, is made *Contrition*? For what is wanting to Men, is supply'd by the *Sacrament*, or else Luther's position, That man must be certain of *Absolution*, is false: Whether he will or no, he must admit, if not the Word *Astrition*, at least the thing signified by it: Which if he grants, (as he will do, if he fly not from his own Opinion,) 'tis a very unreasonable trifle of him to contend concerning the *Word*, and to allow the *Effect*. Again, He sets upon the whole Church with magnificent Words, as though it perversely taught *Contrition*, in exhorting us to acquire it by the Collection and *Aspects* of our Sins: When we ought to be first taught, as he says, the Beginnings and Causes of *Contrition*, so wit, The immovable truth of Divine Threatnings, and Promises: As though such things were not every where taught among the People; many passages of *Scriptures* for that Opinion being alledged, not less Threatning, nor less Comfortable; the Causes likewise added to procure *Contrition*; nor less Efficacious, than those which Luther exacts, and much more Holy. For these Causes do almost propose nothing, but the fear of Punishment, or the hopes of Reward; which is a Conversion not so acceptable to God, as a Conversion caus'd by Love. That may be done, not only by proposing what Luther advises, viz. Gods

Luther
in a Latin.

Threatning, and *Promise of Remission*; but also what they Teach, whom Luther derides, as if they Taught nothing at all, *to wit*, The Bounty of God towards Us, and his exceeding great Benefits conferr'd upon Us; when, not only undeserving Good, but even deserviting Evil: For the Sinner having consider'd these things, will rather be touch'd with Sorrow, for having offended so Pious a *Father*; than so Potent a *Lord*; and will less dread his own Punishment, than Gods Anger: Neither will he be so desirous of Heaven, as of Gods Favour: This consideration of *Divine Bounty* formeth *Contrition*; Knowest thou, O Man, (says the *Apostle*,) That the Bounty of God invites thee to Penance? And as I have said, forms a more Holy *Contrition*, than that which from the Fear of Punishment, and hopes of Pardon, is form'd by Luther; who Boasts, that no body Teaches *Threatnings*; but himself; when all men do Teach them, and better too.

OF CONFESSION.

HE so treats of *Confession*, as to hold, That in public Crimes, where the Sin is known to all People, without *Confession*, there (where 'tis less matter,) *Confession* is to be made. But in the *Confession* of secret Sins, he has so uncertain turnings; that though he seem not altogether to reject it, yet can it not be known by him whether he admits it as a thing commanded or no. For he denies it to be prov'd by Scripture, and yet says, That it pleases him well, and that it is profitable and necessary; Yet he does not say it to be necessary to all; but as I suppose, only for to pacify troubled Consciences;

ences; giving it to be understood; that if any Body have a Conscience like his own, which should be either safe for his own Sanctity, or assure of the Word of the Divine Promise; he need not confess his secret Sins at all: otherwise, if any man be scrupulous, he may Confess himself to quiet his Conscience. Wherefore, seeing he has so dubiously suspended his words, I have thought fit to speak something more plainly of the necessity of Confession. And because he denies the Confession of secret Sins to be prov'd by Scripture; I will in the first place propose that passage in Ecclesiasticus, which seems to many, besides me, to comprehend all the three parts of Penance. My Son, (saith he) neglect not thy self in thine Infirmity, but Adore our Lord, and he will Cure thee: Turn thy self from thy Sin; and lift up thine Hand, and Cleanse thy Heart from all Sin. For God Cures, whilst he looses in Heaven what the Priest has loos'd on Earth: We lift up our Hands in a Satisfaction; We turn from our Sins by Contrition; And in Confession we Cleanse our Hearts from Sin: According to that of the Prophet, Pour out your Hearts before him. St. Chrysostom also comprehends the three parts of Penance, when he says, Perfect Penance compels the Sinner to endure all things willingly: And further, he says, Contrition in his Heart; Confession in his Mouth; A perfect Humility in his Works; which is Fruitful Penance. This also makes for Confession. Know the face of your own Cattle: But how can he know it, if it be not shewn him? What is more clear than that in Numbers the 31. The Lord spake to Moses, saying, speak to the Children of Israel; when a Man or Woman has Committed a Sin, of all the Statutes which we wont to happen unto them; and have through negligence transgressed the Commandments of our Lord, and have sinned; they shall Confess their Sin. To this also be-

Eccles. 38.

Psal. 61.

St. Chrys.

Prov. 27.

August. 2.

Levit. 13.
Deut. 15.

1 Cor. 9.

2 Cor. 11.

Luk. 17.

Jam. 5.

Esai. 43.

S. Ambros.

S. Chrys.

S. August.

longs that of the Jewish Old Law, which had all things in Figure. The People Infected with the Leprosy were commanded to shew themselves to the Priest. For if God hath therefore written in the Law, *You shall not bind the Mouth of the Ozen that treads out the Corn;* That he might admonish us, that it is but just, that he that serves at the Altar, should live by the Altar, (as the Apostle declares, who says, *That this is written in the Law, not for the Ozen, but for Men: For what care, saith he, takes God for Ozen?*) There is no reason of doubt, but that by this Leprosy of the Body in the Carnal Law, was signify'd that of Sin in the Spiritual Law. And that Christ might bring us to the understanding of this by degrees, he said to the Lepers which he cleansed, not only from the Leprosy of the Body, but also of the Soul; *Go shew your selves to the Priest.* That of St. James also, *Confess your Sins to one another.* Though I am not Ignorant of the various Interpretations given by many to this place; yet I am of Opinion, and many more besides me, that it is commanded of *Sacramental Confession*. Or doth not that manifestly confirm *Confession*, which our Lord saith by *Esai*, *Declare thou thy wickedness that thou mayest be Justify'd?* If the Authority of the Fathers ought to have any Credit, sure it deserves it in this. St. Ambrose saith, *No man can be justify'd from Sin, if he do not Confess his Sin.* What can be more plainly spoken? Moreover, St. John Chrysostom says, *He cannot receive the Grace of God, unless he be cleansed from all his Sins by Confession.* Lastly St. Augustin, *Do Penance, such as is done in the Church; Let no man say to himself, I do it secretly, because I do it with God: Therefore without reason was it said, What you shall loose on Earth: Therefore without reason is it, that the Keys were given.* But the case, that not one word was particularly, or

figu-

figuratively read of *Confession*, nor any thing spoken of it by the *Holy Fathers*. Yet when I consider that all People have discover'd their Sins to the *Priests*, for so many Ages: When I consider the good that continually follows the practice of it, and no Evil at all; I cannot think, or believe it to be establish'd, or upholden by any Humane Invention, but by the Divine Order of God. For the People could never by any Humane Authority be induc'd to discover their secret Sins, which they abhor in their Consciences, and which they are so much concern'd to conceal, with such shame, and Confusion; and so undoubtedly to a man that might, when he pleas'd, betray them. Neither could it happen, that among such great numbers of *Priests*, some good, and some bad, indifferently hearing *Confessions*, they should all retain them; and that also, when some of them can keep nothing else secret: If God himself, the Author of the *Sacrament*, did not by his especial Grace, defend this so wholesome a thing. For my part, let *Luther* say what he will, I believe that *Confession* was Instituted, and is preserv'd by God himself; not by any custom of the People, or Institution of the *Fathers*.

Now *Luther's* condemning the reservation of some Sins, by which a particular *Priest* is restrain'd from remitting all; but that some are not forgiven, but by the hand of a *Bishop*, some by the Hand of the *Pope* himself; This shews how this popular man so levels all things, as that, through the hatred he bears to the Chief *Bishop*, he casts all other *Bishops* into the rank of the lowest *Priests*, being so blinded with Malice, as not to discern *Jurisdiction*, from *Order*; Nay, so blind, as not to see any *Order* at all, but mingles, and confounds all things with horror, and reduces *Priests* themselves into the Rank of *Lay-men*. Seeing God has form'd this his *Church-Militant*, to the example of the

Triumphant: Why, reading there so many *Degrees*, so many *Orders*, admits he in this neither *Degree*, nor *Order*, nor any difference at all? Why then has the *Apostle* writ so much of *Bishops*, if a *Bishop* has no more Power over his Flock, than any other *Priest*, nor than a *Lay-man*? But we will speak of the *Lay* hereafter, let us now speak of *Priests*. Every *Priest* indeed has *Orders*, but not Authority of Judging, (any thing belonging to him that *Absolves*) before the care of some Flock be committed unto him: Yet he is thought a fit person for it before. If the *Bishop* then, who has care of the whole *Diocess*, commits any part of his Care to a *Priest*: does not Reason teach us, that this Man can bind or loose no more than what the other has permitted him, without whose command, he could not have bound or loosed any thing at all amongst the People; for the same thing is not lawful for the *Bishop* to do in another *Diocess*. What wonder then, if the *Bishop* reserves some things to himself, whose Care is greater than what might be committed to every person, though not the least Learn'd? When it has been for so many Ages observ'd, fearing least the People should fall more pronely into Sin, when the Power of Remission should be propos'd to them in so easie a manner. Luther now at last, that no body through the difficulty of *Penance* should be deter'd from Sin, commands every thing to be permitted to every person; not to *Priests* only, but also to the *Lay*. Nay, he comes to that height of madness, that though Women have commonly that bad esteem of not being able to Conceal any thing of a Secret; yet is he willing Men should have them to Hear their *Confessions*. But I suppose, since the *Apostle* permits not a Woman to Teach, Luther will not make her a *Priest*; because he denies almost any to be a *Priest*, who

Luther
permits
Women to
hear Con-
fessions.

of the seven SACRAMENTS.

71

who is not a *Preacher*. But the Sentiments of the *Holy Fathers*, declare, That we ought to *Confess* our Sins only to *Priests*, unless otherwise forc'd by necessity. *Let him come*, (saith *St. Augustin*) to the *Priests*, who can administer to him the *Keys of the Church*. He does not say, *Let him come to Lay-men*, or let him come to *Women*. The same thing he further tells us more plainly in another place. *He that Repents, let him truly Repent; let him signify his Grief by Tears; let him present his Life to God by the Priest; let him prevent the Judgement of God by Confession. For the Lord commanded them that should be cleans'd, that they should shew themselves to the Priest*. By this, Teaching us, that Sins are to be Confess'd by a Corporal presence. Likewise *Pope Leo*, *Christ gave this Power to the Governors of the Church, that they should give the satisfaction of Penance to them that Confess*. Further, *Venerable Beda*, *Let us discover our light and daily Crimes to our Co-equals, and our grievous Sins to the Priest; and as long as they have Dominion in us, let us take care to purge them; for Sins cannot be forgiven without Confession*. Moreover, what should *Confession* avail us, if *Absolution* did not follow by the *Keys of the Church*. But this *Power* (saith *St. Ambrose*) is given only to *Priests*. In another place he declares what the sense of these words are, when he says, *The words of God remit Sin, the Priest is Judge*. Likewise *St. Augustine* in another place writes most plainly, saying, *He that doth Penance without the appointment of the Priest, frustrates the Keys of the Church*. Now let any one Judge of the Truth of *Luther's Opinion*, who, contrary to the Sentiments of all the *Holy Fathers*, draws the *Keys of the Church* to the *Lay*, and to *Women*: And says, that these words of *Christ*, *Whatsoever you shall bind, &c.* Are spoken, not only to *Priests*, but also to all the *Faithful*.

S. August.

Pope Leo.

S. Ambros.

ful. *Marcus Emilium Scaurus*, a man most Excellent, and of known Honesty, being accus'd at Rome to the People, by *Varium Sacronensis*, a man of little Sincerity: His Accuser having made a long and tedious Discourse; *Scaurus* confidently relying on the Judgement of the People, not thinking him worthy of an Answer, said, *Romans*, *Varium Sacronensis* says it, *Emilium Scaurus* denies it; which of them do you believe? By which words, the People applauding this Honourable Man; Scorn'd the idle Acculation of his Babling Adversary. Which Discourse seems not to agree more to them, then to what we here state: For *Luther* says, That the Word of *Christ* concerning the *Keys* are spoken to the *Laitie*; *St. Augustin* denies it: which of them is the rather to be believ'd? *Luther* affirms, *Bede* denies; whether of them will you believe? *Luther* affirms, *St. Ambrose* denies; whether of them has the greatest Credit? Finally, *Luther* affirms it, and the whole Church deny it: Whether do you think is to be believ'd? But if any body be so mad, as to believe with *Luther*, that he ought to Confess himself to a *Woman*; perhaps it may not be amiss for him also, to follow that other Opinion of *Luther*; in which he perswades us, not to be too careful in calling to mind our Sins. For certainly 'tis not altogether convenient to be too Solicitous in examining your memory for what you are to put into such a persons Ear, who has so large and passable a road from her Ear to her Tongue. Otherwise, seeing it may be done without any such danger; I shall not scruple to prefer before the Council of *Luther*, the example of the Prophet; who saith, *In bitterness will I reckon over all my years unto thee: All my years, (says he) and that in bitterness*: For such a Confession, not only cleanses from Sins past, but also begets abundantly new Grace; according to that of *St. Ambrose*,

400203

Isaiah 38.

Ambrose, *St. Peter* became more Faithful after he bewail'd the loss of his Faith; and so he obtain'd a greater Grace than he had lost. *St. Gregory* following him, says, *That Lust which is fervent in Love after Sin, is much more acceptable to God, then Intemperance that is sluggish in security.* When *Luther* calls them idle People, who are of Opinion that the Circumstances of Sin are to be Confess'd; See how much in this *St. Augustin* differs from him, when he says, *Let him consider the quality of the Crime; as to Place, Time, Perseverance, Distinction of Persons, and with what Temptation it was done; how often the Sin was Committed? For a Fornicator ought to repent according to the Excellency of his State, or Affairs, and according to the quality of the person with whom he has sinned, according to the Crime it self; if in a Sacred place, in time of Prayer, at Holy-days, and times of Fasting; he is to consider how long he persisted in Sin, and let his Sorrow be according to his Perseverance in Sin, and by what assault he was overcome; for some there are, who far from being overcome, do voluntarily offer themselves to Sin; nor do they stay for Temptation, but prevent the Pleasure: Let him consider with what pleasure, and how often, he has committed the Sin: All these Circumstances are to be Confess'd, and Bewail'd, that when he has known his Sin, he may soon find God Propitious to him. In pondering the weight of his Offences, let him Consider of what Age he is, of what Understanding, and Order: Let him ponder each of these singly, and examine the manner of the Crime, purging with Tears every quality of the Vice.* Hitherto the words of *St. Augustin*: That *Luther* may not think that Circumstances do not appertain to Confession; who has more diligently reckon'd up the Circumstances of Sins, than this Holy Man? I scarce know, whether *Luther* will find any one of these he calls idle. But if the various Circumstances of Sin is

so diligently to be call'd to mind, how much more are heinous and different Crimes to be collected, and our Conscience diligently to be examin'd, that if possible, we may not let one Sin escape our knowledge? For what Luther darts as a keen shaft, *That no body can possibly Confess all his Sins, because none can remember them all*, is indeed but a very obtuse one: For who knows not, that none of those who said, All Sins are to be Confess'd, was so stupid as to think, that a man must tell the Priest in his Ear, what came not into his own memory to Confess?

OF SATISFACTION.

I Know not how Luther will satisfy others concerning *Satisfaction*: For my part, I think that rather than he would be Silent, he would chuse to speak many things of no signification at all. For first, when he says, *That the Church so Teaches Satisfaction, as that the People can never understand what Satisfaction, which is a Renovation of Life*; Who does not see it to be a Calumny? Who taught Luther, that the Church does not teach, That we ought to renew our Lives? He has not travell'd over the whole Church, He has not been present at all *Confessions*, to hear this Ignorance of the Priest; 'Tis necessary then, that he has the *Holy Ghost* in his bosom, or some *Devil* in his Breast, who has inspir'd this into him. But what Spirit soever this was, it could not be a good one, that taught him a Lye, but that Spirit of whom it is said, *The Devil is a Lye, and the Father of Lyes*; Because there is none that

Luther's
open Cal-
lunmy.

that knows not That to be false, which Luther affirms to be true: For who was ever so Doltish, as to enjoyn such satisfactory Works for past Sins, as should indulge the future? Who does not, continually when he Absolves, pronounce these words of Christ, Go, and sin no more? And that of St. Paul, *As you have exhibited your Members to serve uncleanness, and Iniquity, unto Iniquity, so now exhibit your Members to serve Justice unto Sanctification.* Who has not read that of St. Gregory, *We are not able to perform our Penance, as we ought, unless we know the manner of the same Penance?* For to do Penance, is to bewail our Sins formerly committed, and resolve not to do any thing hereafter that we should have cause to sorrow for. For he that laments the past, so as to commit the future, knows not how to perform Penance, but dissembleth. For what avails it to any body, to grieve for his Sins of *Luxury*, and yet to burn with *Covetousness*? If there were nothing of this said: Yet seeing the Priest imposes Penance for Sins committed, he shews that the thing it self is not to be again committed, which must again be punished. 'Tis therefore very evident, that Luther has no regard to what he says, so he may say but somewhat that may slander the Church: Which thing always appears wheresoever, as in some matter of great moment, he cries aloud, even as he does in these words: *For what monstrous things are we indebted to thee thou Sec of Rome, and to thy Murdering Laws and Rites, whereby thou hast so destroyed the whole World, that People think they can satisfy God for their Sins, by Works; when nothing, but the Faith only of a Conwite Heart, can satisfy: Which by these Tumults thou not only putt'st to Silence, but even oppressest, only that thy Insatiable Blood-Suckers may have People to prey on them, that you may sell Sins.* Who would not think,

think, by reading these so furious and Tragical words, but Luther had discover'd some great, and abominable Prodigies in the *Roman See*? But he that diligently examines all these things, will see that, *The Mountains brings forth a ridiculous Mouse*. For first, how ridiculous is that exclamation of his against the *See of Rome*? As if Works of Satisfaction were only exacted, and Penance impos'd only at *Rome*, and not through the whole *Church* in all parts of the *World*: Or, as if many of the *Laws*, which he calls *Murthering Laws*, were not ordain'd in former times by the *Holy Fathers*, and publick Consent of all *Christians* in *Synods*, and *General Councils*. Finally, when he says, *That we cannot satisfy God by Works, but by Faith alone*; If he means, that by *Works* alone without *Faith* we cannot do it; he shews but his folly, by railing against the *See of Rome*, in which none was ever yet so foolish, as to say, that *Works* without *Faith* can satisfy; being not ignorant of that of *St. Paul*, *What is not of Faith is Sin*. But if he thinks that *Works* are superfluous, and that *Faith* alone is sufficient, whatever the *Works* be; then he says something, and Dissents truly from the *Roman Church*; which, with *St. James* believes, *That Faith without Works is dead*. You see how impertinently Luther troubles himself, who so inveighs against the *Roman See*, as in the mean while thus to involve himself in the snares of Folly and Impiety. Although indeed, I think 'tis more probable, that Luther is of Opinion, that *Faith* without *Good works* is always sufficient to *Salvation*: For that he is of that Opinion, evidently appears; as well by other passages of his, as by his saying, *That God does nothing regard our Works, nor has any need of them: But he has need that we should esteem him true in his Promises*. What Luther means by these words, he knows best himself.

Luther's words.

For my part, I believe, that God cares for our Faith and our Works, and that he stands in need of neither our Faith, nor our Works. For though God has no want of our Goods, yet has he so much care of what we do, that he commands some things to be done, and forbids other things. Without whose care, not so much as one Sparrow falls to the Earth, *Five of which* Luke 12.
are sold for two Farthings. But because Luther urges, that a Penitent ought only to renew his Life, and neglect to undergo any Penance from the Priest, for his past Sins: Let us here what St. *Augustine* has writ on this Subject: 'Tis not sufficient, (says he) to change our S. August.
Manners to better, and forsake our former Wickedness; unless we do also satisfy our Lord, for the Sins committed, by the sorrow of Penance, by the Sufferings of Humility, by the Sacrifice of a Contrite Heart, with the Cooperation of Alms-deeds, and Fasts. And in another place, he saith, Let the Penitent deliver himself altogether unto the Judgement and Power of the Priest. Reserving nothing of himself to himself, that he may be ready to do all things, as he is commanded towards recovering the Life of the Soul; which he should do to avoid the Death of the Body. Likewise in another place, The Priests do also bind, (says he) while they enjoy the satisfaction of Penance to those who come to Confession, they loose when they remit any thing thereof. For they exercise a Work of Justice towards Sinners, when they bind them with just Punishment; a work of Mercy when they remit somewhat of the same punishment: I hope I have plainly made appear how rashly he Calumniates the Church; and through the whole Sacrament of Penance, how Impertinent, how Impious, and how absurd he is against the Holy Fathers, against Scriptures, against the publick Faith of the Church, against the Consent of so many Ages and People, even against common sense

sense it self; with which he is not yet content; but
 after having held a long time that *Penance* is a *Sacra-*
ment, he began in the end of his Book to repent him-
 self; that it should contain any thing of Troth at all;
 and therefore, as his custom is, changes his Opinion in-
 to a worse; and wholly denies *Penance* to be a *Sacra-*
ment. Yet he Confesses before, That he does not
 doubt, but that whosoever of his own accord, or mov'd by
 reproofs, has privately Confess'd himself before any Bro-
 ther, and demanded Pardon, and amended himself, is Ab-
 solv'd from all his secret Sins. If that be his Sent-
 ments, though false indeed; because he says, Before
 any Brother privately; and that indifferently; whether
 he ask Pardon of his own accord, or as forc'd thereto by
 rebukes. Yet if think such a *Penance* to be Profitable,
 why excludes he it from the number of the *Sacraments*?
 Not indeed for any other intent, but that it may be
 the less valu'd; and being depriv'd of the Name of a
Sacrament (which amongst *Christians* is in great Ve-
 neration,) it might become despicable. For which
 thing he finds no other pretext, but that *Penance* has
 no visible sign; as though the Exterior *Penance*, or
 the very Act and Gestures of the Body, when the Priest
 Absolves the Penitent, could not be a sign of Spirit-
 ual Grace, by which the Penitent obtains Remission.
 But in fine, to conclude this Discourse of *Penance*, I
 wish he may at last repent himself, for having treated
 of *Penance* after so evil a manner. And that he may
 wholesomely perform all its parts, as he endeavours to
 destroy them all: That he may be Contrite for his
 Malice, Confess publicly his Errours, and submit
 himself to the Judgement of the Church (which with
 so many *Blasphemies* he has offended) he may recom-
 pense for what he has before committed with the great-
 est satisfaction possible; for indeed he cannot do it wor-
 thily.

OF CONFIRMATION.

Luther is so far from admitting *Confirmation* to be a *Sacrament*, that on the contrary, he says, *He admires what the Churches intention was in making it one.* And this most Impertinent Babler trifles thus in so Sacred a thing, asking why the Church does not make three *Sacraments* of *Bread*, as having in *Scripture* some occasions to do it? The Church has not done any such thing, because she takes no occasions from any words whatsoever in *Scripture*, for having any other *Sacraments* than those which were instituted by *Christ*, and Sanctified by his most *Holy Blood*. Even so it omits none of them which have been given by *Christ*, and his *Apostles*, and transmitted to us, as it were from hand to hand, though nothing should be writ of them in any place.

Luther's
trifles.

But when he says, *Confirmation* works no *Salvation*; that it is supported by no Promise of *Christ*. He only says this, proving nothing, but only denying all. But when Luther makes mention of some passages from which (as he is much at it) the *Doctrine* of *Confirmation* may probably have its beginning (Why Judges hath perjury of the whole Church, as if it should rashly admit a *Sacrament*) because he reads no Word of Promise in these places, as if *Christ* had promised simply or done nothing but what the *Evangelical* *Monition* in the *Baptism* is by this reason, if there was no *Supper* but that of *St. Paul*, he should deny the Institution of the *Sacrament* of our *Lord's Supper*, of which Institution *St. John* writes nothing at all, who, by the same Council of God, where, by many other things done by *Jesus*, have been omitted by all, which (as

man's

the

the *Evangelist* himself saith) are not written in this Book, and which the whole World could not contain; of which some have by the Mouth of the *Apostles*, been deliver'd to the *Faithful*, and have been ever after conserv'd by the perpetual *Faith* of the *Holy Catholic Church*: Whom I think you ought to believe concerning some things which are not in the *Gospels*. When (as *St. Augustin* says) *You could never know which is the Scripture it self, but by the Tradition of the Church*. And though none should have been ever written, yet the *Gospel* would have always remain'd written in the Hearts of the *Faithful*, which was more Antient then all the Books of the *Evangelists*. Let not *Luther* think it is a Prevailing Argument to prove the Nullity of the *Sacraments*, not to find them Insinuated in the *Scriptures*. Otherwise, if he admits nothing at all, but what he reads clearly in the *Gospel*, that he may have no place for wrangling: How comes he to believe, (if he believes it, for he scarce believes any thing at all,) the perpetual Virginity of the Blessed Virgin *Mary*? Of which he is so far from finding any thing in *Scripture*, that *Helvidius* took occasion by *Scripture* it self to prove the contrary. Neither is any thing oppos'd against him (but the *Faith* of the whole *Church*) which is no where greater and stronger then in the *Sacraments*. For my part, I do not think that any person who has the least spark of *Faith* in him, can be perswaded, that *Christ* who *prayed* for *St. Peter* that his *Faith* should never fail, if he had his *Church* in a firm Root, should suffer her for so many Ages to be bound by vain Signs of Corporal things, under an Erroneous Confidence of their being *Divine Sacraments*. If nothing should be read of it any where, yet those who were present, and Convers'd with our Lord, could by word of Mouth tell what his mind was, of whom

Luther
strongly
press'd & so
repeals the
Traditions
of the
Church.

Luke 22.
Mat. 7.

whom himself says, *Ye are Witnesses who have been with me from the beginning.* What was to be done, might be taught by the *Holy Ghost*, of whom *Christ* said, *But when the Paraclete comes whom I will send you from the Father, the Spirit of Truth which proceedeth from the Father, he shall give Testimony of me.* And in another place; *When he shall come, that is the Spirit of Truth, he shall Teach you all Truth, for he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come he shall shew you.* Shall we believe then, that the Church having so many, and so great Ministers; so many living Evangelists, and that Spirit which inspires Truth, has rashly Instituted a Sacrament, and puts her hope in an empty Sign? Or shall we not rather believe, that it has Learn'd from the Apostles, and from the Spirit of Truth? Certainly, if the Name of this Sacrament, the Minister, and the Virtue Promis'd in it, be consider'd, it will appear not to be a thing which we may believe to be unadvisedly us'd by the Church. For as *Hugo de St. Victore* saith, *From Chrism a Christ Named; from Christ, Christian.* Every one ought to have taken *Chrism*, or *Unction*, since from It they take their common Name. For we are all an *Elected Nation*, and a *Royal Priesthood in Christ*. We are not Anointed, unless in case of necessity, but by the *Bishops*, that they may Seal the *Christian*, and give him the *Holy Ghost*. Even (says he) as we read that the Apostles only, in the Primitive Church had Power to give the *Holy Ghost* by Imposition of Hands. The same Doctor declares also the Fruit of the Sacrament, *As the Remission of Sins*, (saith he) *is receiv'd in Baptism*; so by the Imposition of Hands, the *Holy Ghost* is given: *There Grace is given to the Remission of Sins*: Here Grace is given to Confirmation; for what avails it you to be lifted up from your fall, if you are not Confirm'd

Joh. 14.

Joh. 15.

Joh. 16.

Hugo de
St Victore

morell. 2
ed. 1649
- 1720
- 1720

Acts.

The fruit
of the Sa-
ment.

firm'd to stand? These are *Hugo's* words, which are also Consonant to Reason. For as in the Corporal Life, besides Generation, by which we get Life, another Action is requir'd, by which we may increase, and grow to the Perfection of strength: So in the Spiritual Life, which is requir'd by Regeneration in *Baptism*, the *Sacrament of Confirmation* is necessary, by which the Spiritual Life is led to perfect Virtue, and the *Holy Ghost* is given for perfect strength. And besides, the *Sacrament of Baptism*, which helps us to believe, *Confirmation* is profitable to give us Courage to *Confess* our Faith boldly. For to this it is ordain'd, that Man may, before the Persecutor, boldly *Confess* his Faith. And this is what *Melchisedech* saith, In *Baptism* we are regenerated to Life, after *Baptism* we are Confirm'd for the Combat; for *Confirmation* Arms, and Instructs us against the Agonies of this World.

Finally, that *Luther* may understand that this *Sacrament* is no new thing, or vain fiction; but that it is so far from being void of Grace, that it confers the Spirit of Grace and Truth. We will here relate what

St. Hierom
against the
Eucitri-
ans.

St. *Hierom* has written of this *Sacrament of Confirmation*. If the Bishop impose his Hand, 'tis on them who have been Baptiz'd in the True Faith, who have believ'd in the Father, Son and Holy Ghost, Three Persons and One Substance. But the Arian, who believes in no other (stop your Ears that you may not be polluted with the Words of such monstrous Impiety,) but in the Father alone, In *Jesus Christ* as a Creature, in the Holy Ghost as Servant to both; how shall he receive the Holy Ghost from the Church who has not as yet obtain'd Remission of his Sins? For the Holy Ghost inhabits not, but where Faith is pure, nor remains but in that Church which has true Faith for her Guide.

of the Seven SACRAMENTS

If in this place, you ask why he that is Baptiz'd in the Church, receives not the Holy Ghost, but by the Hands of the Bishop? Learn, that this Observation is descended from this Authority; because after our Lords Ascension the Holy Ghost descended on the Apostles, and we find the same to have been done in many places. Hitherto St. Hierom. Which Sentence is also confirm'd by divers passages in the Scripture, and particularly by that in the Acts, which shews that the People Baptiz'd before in Samaria, received the Holy Ghost when Peter and John came among them, and laid their Hands upon them. I therefore admire what came into Luther's mind to dispute that Confirmation is only to be accounted a Rite and a Ceremony, and deny it to be a Sacrament: When 'tis demonstrated, not only by the Testimony of Holy Fathers, and by the Faith of the whole Church, but also by clear passages of Scripture; that not only Grace, but also the very Spirit of Grace, is conferr'd by the visible Sign of the Bishops Imposition of Hands.

why Bishops only impose Hands on the Baptiz'd, that they may receive the Holy Ghost.

Acts 8.

Let Luther therefore forbear to condemn any more the Sacrament of Confirmation, which the Dignity of the Minister, the Authority of the Church, and the Profit of the Sacrament itself, Commends.

Of the Sacrament of MARRIAGE.

MArrriage, the first of all Sacraments, Celebrated by the first of Mankind, and Honour'd with our Saviour's first Miracle, being for so long time had in a Religious Veneration for its very Name of a Sacra-

ment: Is now at the last, that People should not so much regard or value *Conjugal Faith*, deny'd by Luther to be any *Sacrament* at all; and as in other *Sacraments*, some of which he takes away, by denying the Sign Instituted; others, by denying Promis'd Grace, he denies both of them to be in *Marriage*; holding, that *Grace* has been no where promis'd thereby. He Teaches also, That it has been no where Instituted for a Sign: And how knows he this? *Because* (says he) *we read it not*. O strong Reason, and Mother of many *Heresies*! This was the Fountain, from which *Heliodorus* drew his *Venom*. You admit no *Sacrament*, unless you read its Institution in a Book? What Book has he ever writ who Instituted all? *Concerning some things*, (says he) *I believe Christ's Evangelists*: Why then does he not in some things believe also the *Church of Christ*? Who is by *Christ* himself prefer'd to all the *Evangelists*, which have been only Members of the *Church*? Wherefore if he Confides so much in one, why does he distrust altogether? If he attribute so much to a Member, why nothing at all to the whole Body?

The *Church* believes it to be a *Sacrament*; that it has been Instituted by God, given by *Christ*, and left to Us by his *Apostles*; deliver'd afterwards by the *Holy Fathers* for a *Sacrament*, and given as it were from Hand to Hand down to Us. From us also as a *Sacrament* down to Posterity, and to be Honour'd to the end of the World. The *Church* believes this; and tells you what it believes too. The same *Church* that says, *The Evangelists writ the Gospel*, tells you this also. For if the *Church* had not said, That the *Gospel of John*, is the *Gospel of John*, you should not have known it; For you were not by him when he writ it. Why then do you not believe the *Church*, when she tells you that *Christ* has done these things, has Instituted these *Sacraments*,

craments; that the Apostles have deliver'd them; as well as when she says; That the Evangelists writ such, and such Gospels?

But **Luther** says, *Marriage was amongst the Antient Patriarchs, and amongst the Gentiles; and that as truly as amongst us, yet was it not a Sacrament with either of them.* As for the *Fathers* that were under the *Law*, and before the *Law*, I do not agree with **Luther**; but am certain, that *Marriage* was a *Sacrament* with them; as *Circumcision*. But amongst the *Gentiles* the Case is otherwise, for their *Marriage* depended on the Custom, and Laws of each People. So that some *Marriages* were Lawful with some of them, which by others was accounted Ridiculous: And yet, contrary to **Luther**, we find some of Opinion, that even the *Marriages* of the *Gentiles* was a *Sacrament* amongst them. For **St. Augustin** says, *That the Sacrament of Marriage is common*

St. Augustin

to all Nations: But the Sanctity of it is only in the City of our God, and in his Holy Mountain, [the Church.] On which Sentiment, let him that pleases read *Hugo de Sancto Victore*. But though the *Marriage* of the Unfaithful be no *Sacrament*, yet does it not follow what **Luther** Infers, That the *Marriage* of the Faithful is none neither. For the People of God have something more Holy in *Marriage*, and have always had, as well at its first Institution, as when it was Honour'd with Laws given by God. Moreover, the *Gentiles*, because 'twas acted as a Humane thing amongst them, was wont by Compacts and Humane Laws, to take Wives, and after to reject them again. *Divorcement* was not Lawful in former times amongst the People of God: For though God by *Moses* permitted the Bill of *Divorcement* among the *Hebrews*; yet *Christ* Confesses that it was indulg'd them for the hardness of the Peoples Hearts: For from the Beginning (saith our Saviour)

it

was not so. But Christ hath restor'd *Christians* to Pristine Sanctity, Consecrating *Marriage* with an Indissoluble Bond of Society, unless in Case of *Fornication*, between those, whom no Humane Errour, but God himself has joyn'd together. It follows not therefore, that if *Marriage* has not been a *Sacrament* among the *Gentiles*, it must be none amongst Us *Christians*, or has not been a *Sacrament* amongst the Antient *Patriarchs*. Amongst *Christians*, if 'twas no where read, yet the *Faith* of the *Church* ought to suffice us. And yet that one passage of the *Apostle*, which *Luther* endeavours to put by with a Scoff, does plainly demonstrate, that *Marriage*, not only now, but also at the very first beginning of Mankind, was Instituted a *Sacrament*: Which I suppose will not be doubted by any body who reads that part of the *Epistle* to the *Ephesians*, and Attentively Considers it. Which whole passage we have here inserted, because by any mans words, it cannot be more clearly explicated than 'tis already by the *Apostle* himself, who has so plainly shewn us his mind therein, that no place of refuge is left to *Luther's* impertinent Calumnies. For he saith, *Let Women be subject to their Husbands, as to our Lord: Because the Man is Head of the Woman, as Christ is Head of the Church: Himself the Saviour of his Body. But as the Church is subject to Christ, so the Women to their Husbands in all things. Husband Love your Wives, even as Christ Loved the Church, and deliver'd himself for it. That he might Sanctify it, cleansing it by the Laver of Water in the Word; That he might present to himself a Glorious Church, not having spot or wrinkle, or any such thing, but that it may be Holy, and unspotted. So also Men ought to Love their Wives as their own Bodies; he that loveth his Wife, loveth himself. For no man ever hated his own Flesh, but he nourishes and cherishes it,*

Ephes. 5.

it, as also Christ the Church. Because we are Members of his Body, of his Flesh, and of his Bones: For this cause shall a man leave Father and Mother, and cleave to his Wife, and they shall be Two in one flesh. This is a great Sacrament: But I speak in Christ, and in the Church. You see how the Blessed Apostle teacheth every where, that the Marriage of Man and Wife is a Sacrament, which represents the Conjunction of Christ with his Church: For he Teacheth, that God Consecrated Matrimony, that it might be the Mystery of Christ joyn'd with his Church. He tells you, That the Man and the Wife makes one Body, of which the Man is the Head. And that Christ and the Church makes one Body, of which Christ is Head. He makes the chief cause why the Husband ought to Love his Wife; no other then that he may not be an *unlike Sign* to Christ whom he represents: And this he makes rather the Cause, then that common Nature of the Male and Female, which of it self should also excite Love. He by the same Example, Exhorts the Wife to Fear, and Respect her Husband; that is, because she represents the Church of Christ. And after he has by many words Inculcated these things over and over again; fearing least any Body should think this Comparison of the Husband with Christ, and the Wife with the Church, to be some similitude, us'd only for the conveniency of the Exhortation, he shews it to be a true Matter, a true Sacrament, foretold by the Prophecy of the chiefest and first of all Prophets, when the World was but newly Created: For when the Apostle saith, *He that Loves his Wife, Loves himself, for no man ever hated his own Flesh, but Loves and Cherishes it, even as Christ Loveth his Church; Because, (says he) we are Members of his Body, of his Flesh, and of his Bones:* This he spoke to remember us of the Words, much like

The Sacra-
ment of
Marriage
asserted by
the Words
of St. Paul.

Gen. 2.

like to these, which *Adam* spoke when *Eve* was first brought into his sight, *This is Bone of my Bones, and Flesh of my Flesh.*

And that the *Apostle* might more clearly show that the *Sacrament* of the Conjunction of *Adam* and *Eve* pertains to that Union of *Christ* with his *Church*, he added *Adam's* very words, *Wherefore man shall leave Father and Mother, and cleave to his Wife; and they shall be two in one Flesh.* This *Sacrament*, saith the *Apostle*, is *Great in Christ* and the *Church*. How could he have more evidently refuted *Luther*, than by these words; which he so Impertinently Scoffs at: In contending that the *Apostle* had taken away the *Sacrament* from the *Marriage* of Man and Wife, by saying, *This Sacrament is Great in Christ and his Church.* As if he should, by saying, The *Sacrament* of *Baptism* is great in the washing of the Soul, deny the *Baptism* of the Body to be a *Sacrament*. Or, as if he should by saying, The *Sacrament* of the *Eucharist* is Great in the Body *Christ*, deny the *Species* of *Bread* and *Wine* to be a *Sacrament*. Or, as if by saying, That the same *Sacrament* is great in the Mystical Body of *Christ*, he should detract the *Sacrament* from the Body which he took of the Blessed *Virgin*. Who has ever seen any man swell with greater Pride for so frivolous a Gloss? For if the *Apostle* had been of his Opinion, and willing his Words should be so interpreted, as to shew this *Sacrament* to be Great Only in *Christ* and his *Church*, without any reference at all to the *Marriage* of Man and Wife: It would lessen the force and weight of all those things, whereby in that Comparison of the two Conjunctions, he had before commended *Marriage*.

The first Reason proving S. Paul so have spoken of the Sacrament of Marriage.

The second Reason.

It would also in another manner prejudice the Matter he undertook, if he should refer these words of *Adam* only to *Christ* and his *Church*, which of themselves

self seems to Unite Man and Wife together in mutual Love, so as to teach, that there is in them no reference to Man and Wife. The *Apostle* teaches, that those Words of *Adam*, were a Prophecy of *Christ*, and his *Church*; which is confirm'd by all the *Holy Doctors*, and very clearly demonstrated by *Adam's* speaking these Words at the very first sight of *Eve*, by which he prefer'd a *Wife*, to *Father* and *Mother*; when as himself had neither *Father* and *Mother*, nor as yet no command of begetting *Children*, to instruct him by the comparison of *Parents* and *Children* what *Father* and *Mother* were. Because, if those words of *Adam* were a Prophecy of *Christ*, and his *Church*; then it seems they either did not belong to that *Marriage* which was there perform'd: Or that some *Marriages*, as a proper Sign of this Conjunction, was then made a *Sacrament* by God himself, whose Spirit then form'd the Words of *Adam*, that the same words might signify what was then done, and what was prophesied; that is, the *Marriage* of Men, and the Conjunction of *Christ* with the *Church*; and as one *Sacrament* comprehends a Sacred thing, and the proper and Sacred Sign of the same thing.

Moreover, that you may the more plainly discern, that what *Luther* speaks, is to no purpose: Observe, that the *Apostles* Business in that place to the *Ephesians*; is not about teaching them how great a *Sacrament* *Christ* joyn'd with the *Church*, is. But about exhorting Married People how to behave themselves one towards another, so as they might render their *Marriage* a *Sacrament*, like, and agreeable to that so Sacred a thing of which it is the *Sacrament*. *Luther* therefore in this place, is either negligent himself, and unadvisedly reads this Passage, or else he most impiously dissembles what Truth he discovers therein. When

A third Reason.

he says, *That which we give*, (which is the Sense of the whole Church) proceeds from great Idleness, Negligence and Inconsiderate Reading thereof. Does St. Augustine therefore carelessly read the *Apostle*? Has St. Hierom negligently understood him? And all men, except Luther, by whose vigilance St. Paul himself is discover'd to have writ, not a *Sacrament*, but a *Mystery*? O this quick sighted man, who's able to see that the whole *Latine Church* does wrongfully Name that a *Sacrament*, which the *Apostle*, writing in *Greek*, calls *Mystery*, and not *Sacrament*. As though the *Latins* had Err'd by speaking the Word in *Latine*, because St. Paul does not use a *Latine Word* in the *Greek Tongue*. If the Interpreter had Translated it not a *Sacrament*, but a *Mystery*, and had left the *Greek word* entire; yet had not this taken away the Argument, whereby *Marriage* is from this place of the *Apostle* concluded to be a *Sacrament*, seeing 'tis taught so to be by the Circumstance of the whole matter. For let him wrest the Word *Mystery* as much as he will; yet can he never by It take away, or deny the *Sacrament*, though thereby it may not be prov'd. Neither shall it be said, that he speaks or thinks ill, who says, That the *Eucharist* is a great *Mystery*. Wherefore, seeing that there is no *Sacrament* but what is a *Mystery*, that is, what contains under a Visible Sign a secret and Invisible Grace; the Interpreter Noting in the words of St. Paul to the *Epheians*, that the whole passage does most evidently declare the *Apostle* to write of such a *Mystery* as is a *Sacrament*. And if he had not truly Translated it, St. Augustine and St. Hierom his Readers, were not so careless, but they would have discover'd the Errours in the Translation: Nor were they so much inclin'd to favour *Marriage*, as to follow an Errour rather than Correct, it, when once discover'd.

Espe-

Luther,
ridiculous-
ly derides
the Church.

Defence of
the Inter-
preters
translating
Mystery
for Sacra-
ment.

Especially, seeing *St. Augustine* was nothing inferiour to *Luther* in the knowledge of the *Greek Tongue*: And *St. Hierom*, who without doubt was the most Skill'd of his time in that Language, did so favour *Virginity*, that by some persons he was thought to be almost unjust towards *Marriage*.

Wherefore, that all men may the more easily understand, not only these, whom *Luther* in contempt calls *Sententious*, and now *Idle Readers*: But also the best and most Learned of the *Ancient Fathers* of the Church. Let us hear, what *St. Augustine* says, *Not only Fecundity*, (says he) *whose fruit is in the Offspring*; *not only Chastity whose Bond is Faith*: But also the Sacrament of *Marriage*, is commended to the Faithful Married People: For which the *Apostle* says, *Husbands Love your Wives, even as Christ Lov'd his Church*. *St. Augustine* then calls it a *Sacrament*, and that *Luther* may not say he has read this passage carelessly, he treats of the same Text, again, and again in divers Works. For in another place he says, *It has been said in Paradise, Man shall leave Father, and Mother, and cleave to his Wife*, Which by the *Apostle* is call'd a great Sacrament in *Christ*, and his Church.

Why does not *St. Augustine* Explicate that Mystery of *Luther* to be an Error, which the *Luther* call a Sacrament, seeing in the *Greek Text* *St. Paul* calls it *Mystery*, not *Sacrament*? *St. Augustine* above a thousand times calls it the *Sacrament of Marriage*: As in that place where he says, *That Offspring, Faith, and Sacrament, which are all the goodness of Marriage is fulfilled in the Parents of Christ himself*. Why has he not here admonish'd us, that it is not a *Sacrament*, but a *Mystery*? For, if what *Luther* says, be true, to wit, That it is not a *Sacrament*, but concerning *Christ* and his Church: Then is it not true which *St. Augustine* says,

For that which *Luther* takes for only a *Mystery* is not the good *Sacrament* of *Marriage*, nor has it been fulfill'd in the *Marriage* of the *Virgin Mary*.

And in another place, *St. Augustine* treating of the same Words of the *Apostle*, says, *What is great in Christ and the Church, is very little in Man and Wife; and yet it is an Inseparable Sacrament of Conjunction.*

If *Luther* holds that it is not call'd a *Sacrament*, unless in *Christ* and his *Church*. The *Apostles* very words if diligently examin'd, only by a *Grammarian*, shall convince him, as when the *Apostle* says, *This Sacrament is Great; But I say in Christ, and the Church.* What *Sacrament* is that, that is Great in *Christ* and the *Church*? *Christ* and the *Church* cannot be a *Sacrament* in *Christ* and the *Church*. For none speaks after this manner. 'Tis therefore a necessary Consequence, that this *Sacrament*, which he says to be Great in *Christ* and the *Church*, Is that *Conjunction* of *Man* and *Wife*, which he has spoken of. There is nothing else but this spoken there by the *Apostle*, viz. *This Conjunction of Man and Woman, is a great Sacrament in Christ and the Church, as a Sacred Sign in a most Sacred Thing.* Lastly, if *Luther* still obstinately deny, that (by these words of the *Apostle*;) *Marriage* should be call'd a *Sacrament*, but merely the *Conjunction* of *Christ* with the *Church*. Yet surely he'll not deny that *Conjunction* of *Man* and *Wife* to be at least a *Sign* of that *Sacred Conjunction* of *Christ*, and his *Church*, and that too by *Gods* own Institution; nor by *Humane* Invention; seeing our first *Parents* were joy'd by *God* himself. But if he denies all this that has been said; however the *Apostles* words will manifest his *Impudence*. For 'tis so often, and so plainly repeated, that he who should not see it, must undoubtedly confess himself to be blind.

If therefore it shall evidently appear, that *Grace* is conferr'd by *Marriage*, which is a Sign of so Sacred a Thing: *Luther* will be compell'd, whether he will or no, to admit *Marriage* as a *Sacrament*, or else to reject all *Sacraments*; seeing that by his own *Confession*, a *Sacrament* consists in the sign of a *Sacred Thing*, and the *Promise of Grace*. Let us see then, if it can be evidently made out, that *Grace* is infus'd after any manner by *Marriage*: For *Luther* flatly denies it.

We read in no place, (says he) that he who Marries a Wife shall receive any *Grace* from God. *Marriage*, (says the Apostle) is Honourable in all, and a Bed undefil'd: The Bed could not be Undeas'd, if the *Marriage* wanted *Grace*. Neither has *Marriage* any thing else to confer, A Bed unspotted. But because God, whose Bounty has provided, that no necessary thing should be wanting, even to Irrational Creatures; according to their several Natures and Capacities; Nay, even to things wanting Sense. Has by the like Bountiful Providence joyn'd *Grace* to *Marriage*, by which he that does not slight it, but keeps his Faith Inviolable to his Wife, shall not only, not contract any Blemish by the Carnal Act, whose filthy Concupiscence would otherwise stain him, but shall on the contrary be advanc'd to *Grace*. For *Marriage* should not have an Immaculate Bed, if the *Grace* which is infus'd by it, did not turn that unto good, which should be otherwise a Sin. Which in another passage of St. Paul, where he treats of the Womans Duty, is more plainly demonstrated; She (saith he) shall be Sav'd through the Generation of Children: But if you take away *Marriage*, what else shall Generation be, by which as the Apostle saith, There is Salvation in *Marriage*, but Death and Eternal Damnation. For, Take away *Marriage*, (says St. Bernard,) and an Undeas'd Bed from the Church, and do

Heb. 13.
That *Grace*
is infus'd
in the Sa-
crament of
Marriage.

A second
Reason.

Tim. 2.

you not then fill it with *Adulteries, Insects, Sodomy, and all sorts of Uncleaness*? If all Generation out of Wedlock is damnable, the *Grace of Marriage* must needs be Great, by which that Act, which of its own Nature Defiles to Punishment, is not only purg'd to take away the Blemish; but is so much Sanctify'd, that, as the *Apostle* testifies, it becomes Meritorious. Neither has it that privilege of *Grace*, but by virtue of the *Sacrament*, Consecrated for that purpose by God himself: That Man at his first Creation by the use thereof, might both perform his Duty of Propagation, and have also a remedy against Concupiscence, when restor'd: Yet what should the Conjugal Act it self be, but Concupiscence, if God had not made it the Remedy thereof? Which now the Holy Grace of the *Sacrament* has so made a Remedy of Concupiscence, as that the Paternal Substance may not be negligently Consum'd. (as the Prodigal Son has done,) Forbidding not only, not to Thirst after Stolen Waters of other mens Cisterns, but also not to inebriate our selves with our own, but make our Sober Draughts so Wholesome that they may profit to Life Everlasting. The *Apostle* in the same place, though he Exhorted as much as possibly to *Continency and Virginity*; Virtues contrary to *Conjugal Generation*; yet Confesses, that *Marriage* is the Gift of God: And one of those Gifts, of which 'tis said, Every good and perfect Gift is from above descending from the Father of Lights. And certainly the Gift of God, which is so given, that he who receives it, may continue in that State of Life in which he ought to remain and not fall into the State of Destruction; doth it not shew that it hath in it self preservative Grace?

The third
Reason.
1 Cor. 7.

Moreover, when the *Apostle* saith; If any Brother have a Wife, an Infidel, and she consent to live with him, let

let him not put her away: And if any Woman have an Husband an Infidel, and he consent to dwell with her, let her not put away her Husband: For the Man, an Infidel, is Sanctified by the Faithful Woman; and the Woman an Infidel is Sanctified by the Faithful Husband; otherwise your Children should be unclean, but now they are Holy. Does not these words of the *Apostle*, shew that *Marriage* being an entire thing of it self, after that one of the Parties is Converted to the Faith, the Sanctity of the *Sacrament* Sanctifies the whole *Marriage*, which before was altogether Unclean? But why should that *Marriage* be now more Holy than before, as being a *Marriage*, if for one of the Parties Converted, *Sacramental Grace* were not added to it, which, before *Baptism* (the door of all the *Sacraments*) could not enter to the *Marriage* of the Unfaithful?

But to pass by the *Apostle*, let us consider God the *Consecrator* of this *Sacrament*. Has he not Consecrated *Marriage* with his Blessing, when he joyn'd together our first *Parents*? For the Scripture saith, *God* The fourth Reason.
Blessed them; saying, increase, and multiply: Whose Blessing having operated in all other living Creatures, according to their several Capacities; who should doubt but that he has Infus'd the force of *Spiritual Grace* into the Spirit of Man, who alone is capable of Reason, unless he did believe, that God, (being so Bountiful to the meanest of *Beasts*, as to give them, largely according to their Natures, what was necessary) should be so sparing of his Blessings to Man, whom he Created after his own Image; that having only regard to his Body, he should omit the Soul, *That Breath of Life*, which he himself has Breath'd, and by which he was most represented, without imparting any part of that Great Blessing to it? Gen. 2.

And I have shewn you, that the Blessing of God is not only imparted to the Body, but also to the Soul.

Further

The fifth
Reason.

Jo 2

Matth. 19

Further, when *Christ*, God and Man, conversing amongst Men, not only Honour'd *Marriage* with his own Presence, but also adorn'd it with his first *Miracle*: Has he not taught, *That Marriage is to be Honour'd*? And without *Grace* I do not find any thing in it, deserving Honour? Nor do I think he would have been present at it, if *Marriage* had not already some *Grace*, which might render it acceptable to *Christ*, or else he confer'd *Grace* to it himself. But I see, the *Miracle* that he wrought, admonishes us that the Insipid *Water* of Carnal Concupiscence by the secret *Grace* of God is chang'd to *Wine* of the best Taste. But why search we so many Proofs in so clear a thing? Especially, when that only Text is sufficient for all, where *Christ* says, *Whom God has joyn'd together, let no man put asunder*. O the admirable Word, which none could have spoken, but the *Word* that was made *Flesh*! Who thinks it not to have been abundantly sufficient, that God has joyn'd the first of Mankind: And that the Bounty of so great a God is to be admir'd by all men? But now we are Taught from Truth it self; That those who are Lawfully Marry'd, are not rashly joyn'd together, not by the Ceremonies of Men only, but by the Invisible Presence and Insensible Cooperation of God himself: And therefore is it forbidden, that any should separate those whom God has joyn'd together. O Word as full of Joy and Fear as it is Admiration! Who should not rejoyce, that God has so much Care over his *Marriage*, as to vouchsafe, not only to be present at it, but also to preside in it? Who should not tremble, whilst he is in doubt how to use his Wife, whom he is not only bound to Love, but also to live with, in such a manner as that he may be able to render her Pure and Immaculate to God, from whom he has receiv'd her?

Where-

Wherefore seeing that God himself, as he says, Joyns all married People together; who believes not that he Infuses Grace by Marriage? Does he joyn always, and give his Blessing but once? Why re-assumes he the Office joyning, if we believe him not also to re-assume that of Blessing? Or can we imagine, that the most Holy Spirit, Which is to be Ador'd in Spirit and in Truth, Jo. 4. Should always exercise the Office of Joyning Married People, for care of Carnal Copulation only? Indeed as for that matter, it should be sufficient that God leave Man, like other Animals, to his own Natural and Corrupt Inclinations. There must be understood something more Holy, than the Care of Propogating the Flesh; which God performs in Marriage: And that without all doubt is Grace; which is by the Pre-late of all Sacraments infus'd into Married People in Consecrated Marriage.

Seeing therefore, we have by so many Reasons prov'd, Grace to be conferr'd in Marriage: And that Marriage (as appears by the Words of the Apostle,) is a Sign of a Sacred thing: Which Sign, is joyn'd with Grace (as is said already) cannot be a bare Figure only; It follows therefore, that, in despite of Luther, Marriage is a Sacrament; though it had not, as it is, been so call'd by the Apostle.

But who ever, either Antient or Modern, has doubted to call Marriage a Sacrament, without being hiss'd at by the Church? In which alone, as Hugo de St. Victor mentions, is found a two-fold Sign: For Marriage it self is the Sacrament of the Society which is in the Spirit between God and Man; But the Duty of Marriage is the Sacrament of that Society, which in the Flesh is between Christ and the Church. For if that (says He) which is in the Flesh, is great, much more that which is in the Spirit. And if God is rightly call'd in

Hugo de
St. Victor.

Scripture, a Bridegroom, and the Soul of man the Bride, there is certainly something between God and the Soul; of which, what consists in Marriage betwixt Man and Woman, is the Sacrament, and Image. But perhaps, to speak more expressly: That Society which is Externally observ'd, according to the Contract in Marriage, is the Sacrament. And the mutual Love of the Souls, which is kept by an interchangeable Bond of Conjugal Society and Alliance, is the matter of the Sacrament. And again, this same Love by which Male and Female are Spiritually United in the Sanctity of Wedlock, is the Sacrament and Sign of that Love, by which God is Interiorly join'd to the Rational Soul by Infusion of his Grace, and Participation of his Spirit. Thus for the words of Hugo.

Wherefore, seeing that not only the publick Faith of the Church for so many Ages before us, and the Antient Fathers, remarkable for their Virtuous Lives and knowledge in Scripture; but also the Blessed Apostle, Doctor of the Gentiles, St. Paul, have esteem'd Marriage as a Sacrament, which makes Wedlock Honourable, and does by Grace, not only conserve the Bed unspotted from Adultery; but also washes away the stains of Lust, turns Water into Wine, and procures a Holy Pleasure of abstaining, even from Lawfull Pleasures: I do not perceive what Luther can say to the contrary: Unless 'tis because Hereticks (as St. Bernard faith) do still according to their own fancies, strive who shall exceed others in endeavouring with their tipperous Teeth to tear in pieces the Sacraments of the Church, as the Bowels of their Mother.

Of the Sacrament of ORDERS.

IN the Sacrament of Orders, Luther keeps no manner of Order: But gathering together from here and there all the *Treasures* of his Malice, he pourses them out against it.

He shews how well his mind is compos'd for Evil, if his Power were Answerable thereto: He proposes many things, and asserts, and affirms the worst: But satisfying himself by only saying, thus, and thus, he confirms nothing at all by any manner of Reason. In which thing his great Impudence appears, who not vouchsafing to believe the whole Church, without having Reasons for its Faith: Does unreasonably require that he himself should be Credited without shewing any Reason at all, and that in Matters of such Nature, as he cannot tell what is to be believ'd, unless the Church Teach him: And yet he desires to be believ'd, and that in such sort, as to do it, is to confound and trample under-foot the whole Church: For what else aims he at, by endeavouring to take away the Holy Sacrament of Orders, than by rendering the Ministers of the Church Contemptible, to procure, that the Sacraments of the Church may be also despis'd, and undervalu'd, as being Ministred by the Hands of Vile and Unworthy Ministers: Which is the only drift of his whole work.

And because Luther proceeds with no Order, in treating of Order, we will gather his Opinions here and there, that the Reader may have under one view that heap of Evils. Which being look'd over, we need not take any great pains, I suppose, to convince him, whose wicked Doctrine all men may see does tend di-

rectly to the destruction of the *Faith of Christ*, by Infidelity. For what designs he else, who Disputes that there is no difference of *Priesthood* between the *Laity*, and *Priests*? And that all men are *Priests* alike: That all men have the same Power in what *Sacrament* soever. That the Ministry of the *Sacraments* is not given to the *Priests*, but by Consent of the *Laity*. That the *Sacrament* of *Orders* is nothing else but the Custom of Electing a *Preacher* in the *Church*. That he is not a *Priest*, who is not a *Preacher*, unless it be equivocally, as a painted Man, may be call'd a Man. That a *Priest* may be made a *Lay-man* again when he pleases, because his *Priestly* Character is nothing. Moreover, that *Order* it self, which as a *Sacrament*, ordains some to be *Clergy-men*, is meerly and altogether a Fiction invented by Men, who understand nothing of *Ecclesiastical Matters*, of *Priesthood*, of the *Ministry*, of the *Word*, or of a *Sacrament*: Finally, this *Holy Priest*, (whereby you may conjecture how Chaste he himself is,) makes it the greatest Error, and greatest Blindness Imaginable, that *Priests* should undertake to lead a single Life. And when *Christ* praises those who have made themselves *Eunuchs* for the Kingdom of Heaven; This most filthy *Antichrist* compares them to the Old Idolatrous Gelded *Priests* of the *Heathen Cybils*. I know that this Catalogue of Pernicious Opinions has long since weary'd the Ears of the Pious Reader, every one of which is more stuf with *Hereses*, than the *Trojan's Horse* is reported to have been with *Arm'd men*.

Luther
condemns
the single
lives of
Priests.

Mat. 19.

But his denying *Orders* to be a *Sacrament*, is as it were the Fountain to all the rest, which being once stop'd up, the other small Springs must of necessity become dry of themselves. This *Sacrament* (says he) is not known to the Church of *Christ*, but has been invented by

the Church of the Pope. In these few words, are contain'd a great heap of Absurdities and Lyes. For he makes distinction between *Christs Church*, and the *Popes*, whereas the *Pope* is *Christs* Vicar, in that over which *Christ* is the Head. He says, the Church *has Invented*; When it has receiv'd it already Instituted, and therefore has not *Invented it*. This Sacrament (he says) *is unknown to the Church of Christ*: Whereas 'tis most certain, that all parts of the World, which have the true Faith of *Christ*, have Orders for a Sacrament: For if he could find some obscure corner, (which I doubt he cannot) in which this Sacrament of Orders should not be known, yet ought not that Corner to be compar'd to the rest of the whole Church; which not only is subject to *Christ*, but also for *Christs* sake, to *Christs* only Vicar the *Pope* of *Rome*. And believes Orders to be a Sacrament.

How ridiculous his Words are.

Otherwise, if *Luther* persists in his distinction of the *Popes Church*, from *Christs*; and in saying that the one has Orders for a Sacrament, the other not. Let him shew us the Church of *Christ*, which, contrary to the Faith of the *Papal Church*, (as he calls it) knows not the Sacrament of Order. In the mean while it appears evidently, that by asserting this Sacrament to be unknown to the Church of *Christ*, and that they are not of *Christs Church* who are govern'd by the *Pope*: He separates, by both these Reasons, from *Christs Church*, not only *Rome*, but also all *Italy*, *Germany*, *Spain*, *France*, *Britain*, and all other Nations, which obey the See of *Rome*; or have Orders for a Sacrament. Which People being by him taken from the Church of *Christ*; it consequently follows, that he must either Confess *Christs Church* to be in no place at all, or else, like the *Donatists*, he must reduce the *Catholick Church* to two or three *Hereticks* whispering in a Corner.

But

But he draws out of his Shaft, as an inevitable Dart, That Grace is in no place Promis'd to this Sacrament; And that the New Testament makes not the least mention of it: He says, That it is a ridiculous thing to assert that for the Sacrament of God, which cannot any where be demonstrated to have been Instituted by God. Nor is it Lawful (says he) to assert any thing to be of Divine Institution, which is not of Divine Ordinance; but we ought, (says he) to endeavour to have all things confirm'd to us from clear Scripture.

We'll see by and by, whether no mention is made at all of this Sacrament in the New Testament: For by the same Dart he expects to wound all the rest of the Sacraments; against which Dart, I will take the same Buckler or Shield which Luther himself confesses to be Impenitible.

Luther's
Words.

His own words are these, Truly the Church has this faculty, That it can discern the Word of God, from the word of Men. Even as St. Augustin Confesses, That he has believ'd the Gospel by the motion of the Churches Authority; which told him that it was the Gospel. Wherefore, seeing that the Church, as Luther Confesses, Can discern the Word of God, from the Word of Men: 'Tis certain it has not that Power, but from God; nor for any other Cause, then that it may not Err in those things in which there ought to be no Error. It follows then, out of this Foundation he has laid for us, that the Church has from God, not only the Power of discerning Gods Word from that of Mens, which he allows: But also the Faculty of discerning betwixt Divine and Humane Sense of Scripture. Otherwise what should it avail the Church to know by Gods Teaching the True Scripture, from that which is False, if it could not distinguish between the False and True Sense of True Scripture? Finally, it follows by the same Reason, that

that God instructs his *Church*, even in things which are not written, least it might, through Errours, embrace false things for true ones: For that is no less dangerous then that it might admit the Writings of Men, for the Words of God, or draw a false Sense out of the Word of God, especially if it should take false *Sacraments*, for true ones, and Humane Traditions for Divine. Nay, not only the Traditions of Men, but the Inventions of the Devil: If the *Church* of *Christ*, should, as *Inchanters* do, place its hope in feign'd and vain Signs of Corporal Things. It appears therefore by *Luther's* Confessing the *Church* to have a Faculty of discerning the Words of God from the Words of Man, that it has no less Power to discern betwixt Divine Institutions, and the Traditions of Men. For otherwise the Error which we are to avoid, might as well arise from the one side, as from the other. And *Christ's* Care, is not, that his *Church* may not Err, after this or that manner, but that it may not Err in any manner whatsoever. But it could by no Error commit a greater injury to *Christ*, than in putting its Trust, which it ought to have in Him alone, in Signs not supported by any Grace, but empty, and void of all the Advantages of Faith. Therefore, the *Church* cannot Err about the *Sacraments* of Faith; no more, I say, than in admitting *Scripture* (in which *Luther* Confesses her Infallible,) which if it were otherwise, many Absurdities should follow; and especially this, that almost all Opinions of the *Church*, in matters of Faith established these many past Ages, may be disputed after the fancy of every new-fangled *Heresick*, which were the most ridiculous thing imaginable. For if nothing must be certainly Believ'd, but what is confirm'd by *Scripture*; and that (as he says) by clear Testimonies of *Scripture* too: We must not only, not assert the perpetual

All Hereticks pretend to Scripture.

petual Virginity of the Blessed Virgin *Mary*, but also an Inexhausted *Materia* will be furnish'd for Battering the *Church* at the pleasure of every one who is minded to stir up new *Seſts*, or renew the old one: For there has been at any time few or no *Hereticks*, who would not pretend to *Scripture*, every one disputing their new broach'd Opinions to be confirm'd by *Scripture*; or, however agreeable to *Scripture*, because the contrary was not therein defin'd. Disputing, that what was alledg'd against their *Seſts*, was otherwise to be understood, than as the *Orthodox Church* understood it; and least it might be clearly brought against them, they either forg'd another Sense, or prefer'd some other passages of *Scripture*, which seem'd contrary to the former, troubling all things in such manner, as to make them seem Ambiguous. If the publick *Faith* of the *Church* had not withstood *Arrins* the *Heretick*, I know not if he should ever have wanted a subject of Dispute out of *Scripture*.

Now seeing we have prov'd by *Luther's* own Fundamentals, that the *Sacraments* believ'd by the *Church* could not be Instituted but by God himself, though nothing were read thereof in *Scripture*: Let us see whether *Scripture* makes not some mention of this *Sacrament*: All men do unanimously Confess, (*Luther* only excepted) that the *Apostles* were by our Saviour Ordain'd *Priests* at his last *Supper*; where it plainly appears that Power was given them to Consecrate the Body of *Christ*, which Power the *Priest* alone hath. But says *Luther*, It is not a *Sacrament*, because there is no *Grace* promis'd therein. But Pray, how, or whence has he this Knowledge? Because (says he) 'tis not read in *Scripture*. This is his usual consequence: 'Tis not written in the *Gospels*, therefore has it not been done by *Christ*: Which form of Reasoning the *Evangelist* overthrows,

throws, when he says, *Many things were done, which are not written in this Book.* But let us touch Luther yet a little closer; He confesses that the *Eucharist* is a *Sacrament*; and he were mad, if he did not; But where Pray does he find in *Scripture*, that *Grace* is Promis'd in that *Sacrament*? For he admits nothing but *Scripture*, and that *clear Scripture* too. Let him read the passages that treat of our *Lords Supper*, and see if he can find in any of the *Evangelists*, that *Grace* is promis'd in the Receiving of the *Blessed Sacrament*. We read that *Christ* said, *This is my Blood, which shall be shed for many, to the Remission of Sins.* Whereby he signified, that he should redeem mankind by his *Passion* upon the *Cross*. But when he said, *This do in Remembrance of Me.* He Promises no *Grace*, or *Remission of Sins*, to him that does This; that is, to the *Consecrated Priests*, or to Him that Receives the *Eucharist*. Nor doth the *Apostle* in his *Epistle* to the *Corinthians*, when he threatens Judgement to them that unworthily Receive, make mention of any *Grace* to him that Receives it worthily. If any thing in the 6th. of *St. John* Promise *Grace* to him that Receives the *Sacrament* of our *Lords Body and Blood*; yet can that make nothing for Luther, because he denies the whole Chapter to have any reference at all to the *Eucharist*: You see here very plainly; that he cannot maintain that Promise of *Grace*, which he so fairly Promis'd us, in his whole Work, as the sole Basis of the *Sacrament*, and in that only *Sacrament* which he admits; unless, besides the words of *Scripture*, he has recourse (as tis necessary for him,) to the *Faith* of the *Church*.

Wherefore, as it is sufficient for us to Read in the *Gospel*, that the Power of Consecrating the *Sacrament* was given them to whom the *Priests* succeed. So is it likewise enough; that we read the Council of

Mat. 26.

1 Cor. 11.

- 1 Tim. 5. the *Apostle to Timothy*, That he *Impose not Hands lightly upon any one*. Which passage plainly demonstrates, that the Ordination of *Priests* is not perform'd by the Consent of the *Lay*, by which alone *Laity* officiate, that a *Priest* may be Ordain'd, but by the only Ordination of a *Bishop*: And that by a certain Imposition of Hands; in which God through the Exterior Sign should Infuse an Interior Grace. Concerning which Grace, why should we not believe the *Church* of the Living God? Which is, as the *Apostle* saith, The *Ground and Pillar of Truth*, Seeing *Another* himself must certainly believe her concerning the *Grace* Promise'd in the *Eucharist*; for the Promise of that *Grace*, or the giving of it without any Promise, is known in this *Pass* of the *Church*.

Indeed I admire that any one should be so distracted as to doubt, whether *Grace* is given by the *Sacrament* of *Orders* to the *Priests* of the *Gospel*; whereas we may read many places, that seem to signify, that *Grace* was confer'd on the *Priests* of the *Old Law*. That God saith, *Thou shalt Anoint, and Sanctify Aaron, and his Sons, that they may Exercise to me the Office of Priesthood*. Other wise, what should this Exterior Sanctification have signify'd for the Honour of God, if God had not likewise Infus'd *Grace*, by which they should be likewise Interiorly Sanctified? And that also, through *Christ*; The *Faith* of whose coming, gave force and strength to precedent *Sacraments*, even as it made the *Jews* capable of obtaining Eternal Salvation.

But if any one will not admit, that *Grace* was confer'd to the *Priesthood* of the *Old Law*; yet he has no reason to deny the Infusion of *Grace* into the *Priests* of the *Evangelical Law*. Because, now through the *Revelation* of *Christ*, The fullness of *Grace* is come. In the *Acts* of the *Apostles*, when St. *Paul* and *Barnabas* were

for apart for that work, to which the Holy Ghost has call'd them, they were not sent away, before they were first Ordain'd by Imposition of Hands. But pray why did the Apostles lay Hands on them? Was it to touch their Bodies in a vain manner, without Promising their Souls by Spiritual Graces? How then dares Luther affirm, that this Sacrament was unknown to the Church of Christ, which was us'd by the Apostles? But (says he) it was never call'd a Sacrament by any of the Antient Doctors, except Dionysius; for we read nothing at all in the other Fathers of these Sacraments, neither did they think on the Name of Sacrament, when ever they spoke of these things; for the Invention of Sacraments is new, (says he.) An excellent Reason of Luther's. I must confess, yet altogether false; and if 'twas true, yet could it avail nothing for his purpose. For if the Antients had not writ at all, of a thing perhaps never disputed amongst them; or if when they did write of it, they should signify it by its proper Name, and not by that common Name of Sacrament: Should it then follow as a necessary consequence, that there has been no Order at all, or that it was not a Sacrament? For if any Body should call Baptism, by the proper Name of Baptism, and should not add the word Sacrament: Shall it be therefore said, that he does not think Baptism to be a Sacrament. Moreover, if Dionysius only amongst all the Holy Fathers, should write Orders to be a Sacrament, that alone should be sufficient to destroy Luther's Objection; by which he intends to make People believe, that the Invention of Sacraments is new; for this Novelty is contradicted by his Confessing it to be written by Him, whom he acknowledges to be Antient. And this would be true, though St. Dionysius were such a man, as Sacrilegious Luther seigns him to be, saying, That he had almost

Luther's
Sacrilegi-
ous Con-
temn-
melies a-
gainst St.
Dionysius.

*solid Learning in him: That none of the things he writ in his Ecclesiastical Hierarchy, are prov'd by Authority, or Reason; but that they are all his own Inventions, and much like Dreams: That in his Mystical Divinity, which some Ignorant Divines (says Luther) so much extoll; he is Pernicious, more like a Platonist than a Christian: In which (say he) you will not only, not Learn who is Christ; but if you had known it before, you should loose your be-
belief of him: I speak (says he) by Experience, (By the Experiment (I suppose) of loosing Christ there him-
self.) And further, Pray what (says he) Performs he in his Ecclesiastical Hierarchy, but only describes Allego-
rically some Ecclesiastical Rites. Finally, that he might shew in how light a matter St. Dionysius lost his labour;
Do you think (says he) it should be difficult for me to sport with Allegories in whatsoever is Created? It should not be any hard work for me to write a better Hierarchy than that of Dionysius is. Who can patiently endure to see the Pious Labours of the Holy Man so much abus'd by this Jangler, as if he were raging against some Here-
tick like himself? For he calls him Illiterate and Foolish; and one that writes not only Dreams, but also Perni-
cious Doctrines, destroying Christ. All which Re-
proaches, are notwithstanding to the Glory of the Holy Man, whose Works are all sufficiently demon-
strated to be good by their only displeasing a man so wicked as this. For what agreement can there be be-
twixt Light and Darknes, between Christ and Belial? His own wicked Brain was the cause that he gain'd no good by the Pious Books of this Holy Man. For
Horace writ truly. Unless the Vessel be sweet, what-
soever you put therein will become fomer. In that he says;
He could write a better Hierarchy than that of St. Diony-
sius; Pray let him brag of it when he has done it. In the mean while, he undertakes a thing much more dif-*

Horace.

difficult, when he goes about to demolish that *Hierarchy* which is founded upon a solid Rock.

The Indignation we have conceiv'd at that Impious Fellow casting such Injurious Approaches against the Holy Man, has caus'd us somewhat to digress. But as I began to say, though St. *Dionysius* had been the Man that had taught *Holy Orders* to have been a *Sacrament*, yet that's however sufficient to convince Luther, when he asserts the Invention of the *Sacraments* to be but a new thing; seeing He not only confesses *Dionysius* to be Antient, but also all the Christian World Honours him for a Saint. So that Luther's Anger against him, is caus'd meerly through Malice, which suffers him to brook nothing contrary to his wicked *Heresies*.

But now that his Vanity in every place may the more plainly appear: I will shew, that not only St. *Dionysius*, but also St. *Gregory*, and St. *Augustine*, (whom he falsely calls his *Patrons*) takes *Orders* for a *Sacrament*. Moreover, this indefaceable Character (by him derided) though not call'd by that very Name, yet St. *Hierom* in the *Sacrament* of *Baptism* writes plainly enough of the thing it self, to which also St. *Augustin* has had regard, both in the *Sacrament* of *Baptism* and *Orders*.

I will therefore begin with St. *Hierom* of the Character of *Baptism*, that the Character of *Orders* may more evidently appear; which for its indelibility, both St. *Augustine* and St. *Gregory* compares with the *Sacrament* of *Orders*. St. *Hierom* therefore on these words of St. *Paul* to the *Ephesians*, *Do not Contristate the Holy Spirit of God, in which you were signed in the day of Redemption*: Writes thus, *But we have been sign'd with the Holy Ghost, that our Spirit and Soul may be seal'd with the Signet of God, and that we may receive that*

Ephes. 4.

J. Hierom.

Image

*Image and Seal of the Holy Ghost, which you have just seen
red.* This Seal of the Holy Ghost, according to the Words
of our Saviour, is stamp'd by God himself on us, says he,
that we may know God the Father's will. And a little after, He
is therefore sign'd, that he may keep the Seal; and that
he may in the day of Redemption, show it pure, just
and unchang'd; that therefore he may receive his reward
with those who are Redem'd. Amongst all those, who
have ever writ of the Character of Sacraments, none
could ever have more plainly express'd the Character,
whereby God Almighty signs the Soul through the
Sacraments, than St. Hieron has done in these words;
not by Humane Fiction (as Luther, that execrable
Scoffer of Sacraments, feigns,) but by solid Testimo-
nies of Holy Scriptures.

What a
Character
is.

For a Character is that quality of the Soul, which
God Almighty, (best known to himself, and to Us In-
ferrible,) doth impress as a Seal, whereby to know
his own Flock from Strangers. Which Character,
though they stain it with Vices, and turn it from
White to Black, from Perfect to Imperfect, from most
Pure to Impure: Yet can they never so raze it out, but
that in the day of Judgement, those therewith Sign'd,
will be known to all the World, to be of his Flock,
who has mark'd them with that Signet. Which is
the only reason, why the Church, so constantly ob-
serves; that whereas she renews so often other Sacra-
ments, as the Eucharist, Penance, Marriage, Extreme
Unction; yet never suffers Baptism, Confirmation, and
Holy Orders to be renew'd, having Learn'd from the
Holy Ghost, that the Seal of the Character is Imprin-
ted in these Sacraments, so that it cannot be de-
stroy'd, therefore ought not to be iterated.

In which
Sacrament
a Character
is given.

sacraments to be acknowledged and Reverenced. You see
 how void of Truth it is, that Luther so boldly boasts,
 Luther's words. *That the Sacrament of Holy Orders was unknown to
 the Church of Christ. That after it is as idle Fiction:
 That the Institution of Sacraments is a new thing: That
 Holy Orders was no Sacrament among the Antients.*
 You see nothing of what he has said, but has been
 Rejected by the Testimony of such Persons, as he can-
 not separate from the Church of Christ; for they were
 illumined therein by Doctrine of Elders and Exemplary
 Lives: Nor can he reckon them among the Mo-
 derns, if 1000 years be not with him as one day. Not-
 withstanding he opposes himself against all the Reasons
 Author'd and Proof'd of all, by this one Argument. *We
 cannot be Priests, says he, because we are not of St. Peter.*
 1 Pet. 2. *Ye are all a Royal Priesthood, and a Priestly Kingdom;*
 but we cannot be more a Man than another; so one can
 be no more a Priest, than another: Those therefore who
 are called Priests, are so after the Levitical Law, chosen by the
 only Son of the Father, and set apart by the Bishop, not with-
 out the People's Consent, to Preach and Ordain; whereas but
 the poor Ministry, know nothing of Sacraments. We
 have not only faithfully repeated his Argument, but
 also fairly set down whatever may support him: And
 yet who would not laugh at this Dotish Divine? For
 the Order of Priesthood is therefore nothing, because
 every Christian is a Priest: By the same Reason it will
 follow, that Christ had nothing above Saul. For Da-
 vid said of Saul, *Persecute I cannot Christum Domini, I
 have sign'd is touching [Christum] the Anointed of our
 Lord.* Or that Christ had nothing above them; of
 whom it is said, *Nolite tangere Chistum meum; Touch
 not mine Anointed.* Finally, that God had nothing
 above all those of whom he said by the Prophet, *I have
 said ye are Gods, and are all the Sons of the most High.*

In a word, all *Christians* are *Kings* in the same manner that they are *Priests*; For 'tis not only said, *Ye are a Royal Priesthood*; but also, *A Priestly Kingdom*. Let us diligently observe what this *Serpent* Designes, who I suppose is more Crafty than to think this Argument of any Consequence, but only licks, that he may afterwards Bite: He extolls the *Laity* to the *Priesthood*, for this only Reason, that he may reduce *Priests* to the rank of the *Laity*; denying *Priesthood* to be a *Sacrament*, but only a custom of Electing a *Preacher*: And saying, *That He who Preaches, is no more a Priest, than the other*; Nay, no more a *Priest*, than a *Painted Man*, is a *Man*. Contrary to St. Paul, who writing to *Timothy*, says, *The Priests that Rule well, are worthy of double Honour, especially such as Labour in the Word and Doctrine*. The *Apostle* by this evidently Teaches, that though those are *Most worthy of double Honour*, who being *Priests*, do *Labour in the Word and Doctrine*: Yet those who perform not *This*, but can only govern well, are also *Priests*; and merit double Honour. Otherwise he would not have said, *Especially those who Labour in the Word and Doctrine*; but only such as labour therein.

Luther
will have
no Kings,
or all
Kings.

Tim. 4.

Furthermore, that *Luther* may not be able to hold what he says, viz. *That the Priests Office, is nothing but to Preach to the People*: For to say *Mals* (says he) is nothing but to receive the *Communion* for himself. I say, that it may appear how false this is, let us again hear the *Apostles* words, *Every Priest* (says he) *that is taken out from amongst Men, is constituted for Men, in the things which belong to God, that he may offer Gifts and Sacrifices for their sins*. Does not this plainly shew us, that a *Priests* Duty requires from him, to offer *Sacrifices* to God for Men? Though writing to the *Hebrews*, (yet not willing, *Christians* should be any thing

Luther's
Words.

Heb. 5.

Q

Jewish,

Truth: It is evident to be spoken of the *Priesthood* of both *Laws*; so that *Luther* is twice pres'd by this Testimony. For he also Teaches *Mase* to be a *Sacerd*, and to be offer'd for the People, seeing the Church offers no other; And he Teacheth, that the Duty of Offering it, is the chief part of the *Priests* Charge. And truly if *Luther's* words were not false, how easily may you see it to follow: That seeing none but a *Priest* can Consecrate our Lords *Body*, of so many thousand *Priests* that have not the Gift of Preaching, if they were not truly *Priests*, but only Equivocally so call'd, as a Painted Man is call'd a Man: Then would almost all the *Christian* World have no other God, or People but Idolaters, Adoring Bread for *Christ*, and bending their knees to *Bread*.

In the Rite of Electing, as he calls it, he Attributes the Chief Power to the People; for though in one place, he seems to give this Rite promiscuously to the *Bishop* and People, when he says, *That although 'tis certain all Christians are equally Priests, and that they have alike Power in all the Sacraments: Yet that none can lawfully Exercise this Power, without the Consent of the Congregation, or the Vocation of a Superior.* Yet in another place he gives the greatest Right to the People, when speaking of *Priests*, he says, *Who if they were compell'd to admit all of us, who have been Baptiz'd equally to be Priests, as indeed we are: And that the Ministry is only given to them by our Consent, they should know also that they have no right of Ruling over us, but what we admit them of our own free Will.* Which two places being compar'd together, shews his Opinion to be, *That the People without the Bishop, but not the Bishop without the People can Ordain Priests*; As appears by his saying, *That the Ministry only is permitted to the Priests, and that not without the Consent of People:* Which

Which if true, a Priest cannot be Ordain'd without the Peoples Consent; by which alone, he says, *Those Bishops were formerly made Rulers of the Church.*

It cannot be deny'd, (says he) that the true Churches were formerly govern'd by Elders, without the Ordinations and Consecrations; being chosen to this by reason of their Age and long Experience in things of that kind. Pray let him shew us where he finds these things? For my part, I do not think them to be true. Forst every Lay-man have equal Power over any of the Sacraments, with a Priest; and if the Order of Priesthood stand for nothing, why writes the *Apostle* thus to *Timothy*, *Neglect not the Grace which is in thee, and which has been given thee by Prophecy, by the Imposition of Hands of the Presbtery?* And in another place, to the same, *I admonish thee, that thou stir up the Grace of God that is in thee, by the Imposition of my Hands.* Again, *Impose Hands suddenly upon no Man, neither be thou partaker of other mans sin.* Finally, these are the words of the *Apostle* to *Titus*, *For this cause left I thee in Crete, that thou shouldst correct the things that are wanting; and constitute Priests by Cities, even as I have appointed thee.*

Luther
prophanes
the Sacra-
ment of
Orders.

1 Tim. 4.

Tit. 1.

Now Reader, have you in a few words seen some passages of the *Apostle*, by comparing of which, you may easily discover, that whatsoever *Luther* has thus disorderly vented against Order, are meer Fictions and Lyes. For what he says, *Is done by the Peoples Consent*, *St. Paul* shews to be done by the Bishop, while he says, *He has left in Crete, to thee and that he should Ordain Priests in the Cities, and that himself, but as he himself, when present, had appointed.* You see Priests to be made by Imposition of Hands. And that it may not be doubted that Grace is also given at the same time, you see that it is conferr'd by Imposition of Hands. *Sit*

up (says he,) the Grace of God, which has been given thee by the Imposition of my Hands. And this also, Neglect not the Grace which is in thee, and which has been given thee through Prophecy, by Imposition of the Hands of the Presbytery. Take notice of these things. I admire that Luther is not ashamed to deny the Sacrament of Holy Orders, being not Ignorant that the Words of St. Paul are in every mans Hands; which Teach, that a Priest cannot be Ordain'd but by a Bishop, and not without Consecration: In which both the Corporal Sign is adhibited, and so much Spiritual Grace infus'd, that he who is Consecrated, not only receives the Holy Ghost for himself, but also the Power of Imparting it to others. Can that which the Apostle has writ be New, though 'tis so affirm'd by Luther? How can it be unknown to the Church, which is, and has at all times been read through the Universal Church of Christ? By these things, 'tis manifest, that of all whatsoever, Luther has rail'd out so confidently against Holy Orders, not one Syllable is true, but all the meer lying Inventions of his malice.

Of the Sacrament of EXTREME-UNCTION.

IN this Sacrament of Extreme-UNCTION; that Luther might be twice decided himself, he twice Scoffes the Church. First, Because Divines (says he) do call this Unction a Sacrament; as if those he calls Divines, were the only men who call it a Sacrament. Again, Because they call it Extreme; to which, as to the second, he himself objecteth in a joking manner, what

he

he can never Answer in earnest : For it may be rightly called *Extream*, as being the last of four. Afterwards, to shew that it is no *Sacrament*, himself first Objects, what he foresees every Body will Object against him, *viz.* The words of St. James the Apostle, *If any be Sick amongst you, let him send for the Priests of the Church; and let them Pray over him, Anointing him with Oyle in the Name of our Lord: And the Prayers of the Faithful shall save the Sick, and our Lord will raise him up; and if he be in Sins, they shall be forgiven him.* Jam. 5.

These words, which according to his own Definition, most apparently testifie *Extream-Union* to be a *Sacrament*, as wanting neither a *Visible Sign*, nor *Promise of Grace*: He immediately begins with most impudent Confidence to deride, as if they were of no manner of force. *For my part, (says he) I say, that if ever there was folly acted, it is especially in this place.* And I, again on the contrary do affirm, that if ever Luther was Mad at any time, as indeed his Madness appears almost in every place, he is certainly Distracted here, in the *Sacrament of Extream-Union*, to an extream height of Madness. I omit (says he) that many do probably assert this not to be the *Epistle of the Apostle St. James*, nor worthy an *Apostolick Spirit*, though by custom, whosoever it be, it has obtain'd Authority. Yet if it were certainly written by the *Apostle St. James*, I should say that it is not lawful for an *Apostle* to Institute a *Sacrament* by his own Authority: That is, To give a *Divine Promise*, with a *Sign* join'd thereunto: This belongs to Christ alone. So that St. Paul says, That he receiv'd from our Lord the *Sacrament of the Eucharist*; and that he was sent, not to Baptize, but to Preach the Gospel. But of the *Sacrament of Extream-Union* we read no where in the Gospel. You see how he endeavours here, two ways to weaken the words of the

Luther

Apostle.

Apoſtle. *Fiſt*, He will not have the *Epistle* to have been writ by the *Apoſtle*. *Secondly*, Though 'twas by Him written, yet will he not have the *Apoſtle* to have Authority of Inſtituting *Sacraments*. Although he has propos'd theſe two things in a few Words, and paſſes haſtily on to ſome other; yet are they the chief Weapons by which he intends to deſtroy this *Sacrament*; for what elſe he ſays are but trifles, whereby he takes occaſion to Laugh, as if the *Church* did not well in obſerving this *Sacrament*. But theſe two do come both to the ſame thing: For if the *Epistle* has not been writ by the *Apoſtle*, or is not worthy an *Apoſtolical Spirit*; or if for the *Apoſtle's* giving this *Doctrin* for a *Sacrament*, it be not the more approv'd to be one: Yet it ſhould follow plainly, that nothing could be effected by theſe words. If he had ſaid, that it was formerly doubted whole *Epistle* this was, he had ſaid truly; for the *Church* admits nothing raſhly, it diſcuſſes every thing diligently; And this it doth, that every thing it receives, may be had for greater Certainty; though it were only directed by Humane Policy. But when he ſays, *That many do aſſert this Epistle, not only, me to be of the Apoſtles writing; but alſo, unworthy of an Apoſtolical Spirit; and that they not only aſſert; but probably aſſert this*: 'Tis more than probable, he cannot prove what he ſays; otherwiſe let him Name ſome of theſe many perſons; which if they be of the *Church*, I ſuppoſe they are not ſo many, nor of ſo great Authority, as to be able to ſtand out againſt the whole *Church*. But as yet he has produc'd none; I will therefore bring one who may ſuffice againſt his many, to wit, *St. Hierom*, who in *Holy Scriptures* was the moſt Learned of his time, and has as exactly diſtinguiſh'd between dubious and real things, as could be poſſible. This great Man, after he had for ſome time remain'd doubt-
ful

ful of the Epistle of St. Paul, and that only at such time as it was not confirmed by a full Consent of the whole Church: Yet he pronounces the Epistle of St. James to be undoubtedly of his own Writing; his words *s. Hierom.* are these, St. James, St. Peter, St. Jude, and St. John, have publish'd seven Epistles, as *Mistysal*, as they are *Sac- cinct and short*; yea, likewise long: *Short in Words, and long in Sentences*, so that there are not many, who would not be blam'd in the Reading them. The same St. Hierom of the seven Canonical Epistles speaks thus, *The first of them is, one of St. James's, second of St. Peter's, three of St. John's, one of St. Jude's*: You see how this Fa- ther has the same Opinion of of St. James's Epistle that he has of St. Peter's; nor does he think it unworthy an *Apostolical Spirit*: Truly if Luther had brought us any reasons why this Epistle must not be accounted St. James's, though of some other person, who should speak in the same Spirit, yet should he be in some case tolerable. But now he says, *It is not probable it should be St. James's, because it is unworthy an Apostolical Spirit*: In which thing, I will bring no Objections, but Luther's own against Luther; for none did ever more frequently and strongly contradict himself, then Lu- ther. In the Sacrament of Holy Order he says, *The Church has Power given her to discern the Word of God, from the Words of Men*. How then does he say, that this Epistle unworthy an *Apostolical Spirit*, which the Church, whose Judgement (as himself confesses) can- not Err in this, has judg'd it to be full of *Apostolical Spirit*? Wherefore he has now by his own Wisdom so hemm'd himself in on all sides, that he must necessa- rily consent that this Epistle belongs to the *Apostle*, contrary to what he has affirm'd to be *probable*. Or that the Church can Err in distinguishing *Scripture*, which before he deny'd. If he says that the Church has

Luther: wounded by his own weapons.

has approv'd, as worthy of an *Apostolical Spirit*, what is unworthy, then is he a *Blasphemer* against the *Church*. If he hold that the *Apostle* has writ what is unworthy an *Apostle*, then is he a *Blasphemer* against the *Apostle*.

We have therefore sufficiently confuted this: Indeed he has sufficiently confuted himself, in denying the *Epistle* to belong to the *Apostle*, or to be worthy an *Apostolical Spirit*. Now come we to that, in which,

like a Valiant Man, he openly sets upon the *Apostle* himself, saying, *That though it was of the Apostles writing, yet is it not lawful for an Apostle to Institute a Sacrament by his own Authority; that is, To give a Divine Promise with a Sign thereunto adjoyn'd. For this* (says he) *belongs to Christ alone.* O this Happy Age! in which *Luther* this new Doctor of the *Gentiles* is risen, who will seem himself to follow the Example

Luther's
Arguments

of *St. Paul*, by resisting an *Apostle* to his face, as not going the right way to the *Gospel of Christ*, but (which is more then if he should teach the *Gentiles* to *Judaize*) arrogating to himself the Power of Promising *Grace*, and Instituting *Sacraments*; usurping in that the Power of *Christ*; Like the proud and Traterous Angel, who said, *I will establish my Throne in the North, and be like*

Isaiz 14.

to the most High. The Pope has no great cause of being vex'd at his Reproaches, who charges such Innumerable Crimes upon the *Apostle* himself. For seeing 'tis certain this *Epistle* belongs to the *Apostle*, what else does he then, but manifestly accuse the *Apostle* of having (without *Authority*, and against all *Right*) Instituted this *Sacrament*? Nay, when he denies the *Epistle* to belong to the *Apostle*; least he should leave off his Calumny, he professes, that he would say as much, if it were of the *Apostles* own writing. Indeed, though some think, that the *Apostles* receiv'd Power of Instituting *Sacraments*, not without the Power of the *Holy*

Ghost,

Ghost, which God sent them at *Pentecost*, and of which *Christ* had foretold, *The Holy Ghost which I will send unto you, He shall Teach you all things.* Joh. 14. Yet shall not I dispute it at this time, whether an *Apostle* has such Power or no, because 'tis now, not necessary to dispute it. But seeing 'tis evident, that the *Apostle* gives Us this *Unction* as a *Sacrament*; I do not doubt, but it is really a *Sacrament*: And that the *Apostle* was not so Impiously Arrogant, as to give the People for a *Sacrament*, what was in reality no such thing. But if the *Apostle* had not the Power of Instituting this *Sacrament* himself, then has he deliver'd it to the People in these words, as he receiv'd it from *Christ*; *Who*, as he would notify to the World somethings by *St. Matthew*, some by *St. Luke*, some by *St. John*, and some by the *Apostle St. Paul*. Why is it not possible he should be pleas'd to make known some things unto us, by the *Apostle St. James*?

Luther having thus strenuously behav'd himself against the *Apostle*, begins now altogether to turn himself against the *Church*, *Which* (as he says) *abuseth the Words of the Apostles, in not Administering this Unction to the Sick, but when at the point of Death*: Whereas *St. James* says, *If any be Sick, let him call for the Elders of the Church, and let them anoint him with oil in the name of the Lord, and the Lord shall restore him, and he shall be healed.* As if the *Church* sinn'd in not exhibiting inconsiderately in every light Fever, contracted perhaps by too much Drinking, so great a thing as a *Sacrament*: Or in not attributing to her self a Miracle in Healing such Disease, as either Sleep, or Abstinence can Cure: That it may not be doubted, though the *Apostle* Writen Sick, yet he did not mean a Man in every light Sickness, but troubled with such Sickness, as if Cur'd, may shew to be taken away by Virtue of the *Sacrament*.

And that this *Sacrament* is not to be adhibited, but in great Sickness, appears by all the Prayers which are

Luther leaves the *Apostle*, and begins with the whole *Church*.

said over the Sick person, which no doubt are very Antient, and not of the new Invention of those he calls *Divines*. And though they do not Promise an assured Health of the Body, yet do they not despair of Health, Nor do they (as Luther says,) come to such only, as are sure undoubtedly to die, for it should be in vain to Pray for his Health, if they were sure of his Death.

Therefore the Churches intension, is, not (as he Intinently Caves) that this should be the *Last Sacrament*, although it is so call'd, but on the contrary, and that the Sick person may recover his Health: Which if God is not pleas'd he should; yet that is no prejudice to the force and Virtue of the *Sacrament*, which tends more to the Curing of the Soul, than to the Health of the Body.

As for Luther's Reason, concerning the Efficacy of the Sign, 'tis altogether without Reason or Efficacy: If this Unction be (says he) a Sacrament, it argues without doubt to be an *Effectual Sign* of what is Promis'd; but it Promises the Health and Recovery of the Sick, as appears by the Words, The Prayers of the Faithful shall Save the Sick, and our Lord will raise him up. For who says not but this Promise is fulfill'd in very few? What shall we say then, (saith he) For either the Apostle speaks false in this Promise, or else this Unction is no Sacrament; for a Sacramental Promise is certain, but this for the most part false. It appears by this only Argument, that Luther cares not much how open the Calumnies are, so that he can but under some pretence of Truth, impose upon the unwary. For he shames not to object against the *Divines*, (as said by them,) what they never spoke: A Sacrament (says he) is according to their sayings, an *Effectual Sign* of what is Promis'd; but this Sacrament gives not the Health of the Body, which

The Di-
vines say
no such
thing as he
affirms
them to do

but

A

which

which it manifests. But Divines say no such thing; they say it is an Effectual Sign of Grace, defining it thus, *A Sacrament is a Visible Sign of Invisible Grace.* They do not speak of the Health of the Body, which may be given without Grace. So that when he says, *That if Unction be a Sacrament, the Apostle should Lye.* 'Tis Luther himself that Lyes. For the Sacrament, in as much as it is a Sacrament, Promiseth not the Health of the Body, but of the Soul, by a Corporeal Sign. Nevertheless, Luther comprehends under the same Lye, not only the Apostle, but Christ himself, though Unction were no Sacrament. For the Words and Promise ought to be true also, without the Sacrament. Therefore when the Apostle says, *The Sick shall be Healed by Unction and Prayers;* And when Christ says, *These Signs shall follow those that believe in him, to wit, That they should lay Hands on the Sick, and they should be Healed:* Who sees not that sometimes these things are perform'd, but not always? Neither yet are they false who Promis'd them: For in whatsoever words they Promis'd Coporeal things, yet every body knows, they never Promis'd them to be perpetual, when the Body in which they are to be done, cannot last always. But Spiritual things are here to be understood, because the Spirit is to live for ever. For Luther's Sentence, which exacts from the Divines, that if Unction is a Sacrament, it may always Cure that it may not be an Ineffectual Sign. Undertakes to prove that it cannot be a Sacrament, if it renders not the Body Immortal. Which nevertheless he himself Promises to be done by the Prayers of Good men, without the least staggering in Faith. For (says he) there is no doubt, but at this day, as many as we please may be Cur'd. Which if true, such a Faith as this may preserve Man Immortal. For seeing this may be done

Luther's
Faith.

by *Faith*, not only sometimes, but, as he affirms, always, if *Faith* be stable and indeubtful: Tis probable indeed, if any one ever meet with such a *Faith*: And doubtless *Luther* was a man of such *Faith*, as having so much thereof, that in favour of it, in many places he almost bids Defiance to *Good-Works*: Being likewise one to whom God has reveal'd so many, and so great Mysteries, and who Breeds a new *Church*, for for which *Miracles* are absolutely necessary: Tis therefore likely that *Luther* can perform abundantly what ever can be done by *Faith*. If this be true, I wonder he Cures not every dying person! We look for News daily from *Germany* of his raising the Dead. Yet for all this, we hear that not only none are Cur'd by him, but that by his Adherents many Good and Innocent *Priests* are kill'd, and cruelly Murther'd for his sake, that by this Example he may Teach, *That Holy Order is nothing: That Character is a Fiction: That David was timorous for repenting himself so have touch'd the Lords Anointed.*

Luther a
Destroyer
of both Bo-
dy and Soul

These are *Luther's* Cures wrought by his great *Faith* without *Good-works*. For seeing he Kills, and Cures not, it appears plainly, (as he says, *That Prayers are to be made not only by Faith, but also by Good Men,*) that *Luther's* not being a Good Man, can therefore Cure no body himself. This *Unction*, he says, is no *Sacrament*, because it does not always heal the *Body*: But himself is a Holy Man, by whom as 'tis reported, the *Body* is kill'd, and certainly *Souls* are kill'd. St. *James* writes nothing worthy an *Apostolick Spirit*: But *Luther* writes every thing worthy such *Spirits*, and discerns things unworthy thereof, and that against the whole *Church*; which as he acknowledges, cannot be deceiv'd in discerning such *Scripture*. In which thing, when I had read St. *James's* Epistle, and saw

so many things worthy an *Apostolick Spirit* therein; as the Joy in overcoming Tempestations, Patience in Adversity, Wisdom to be beg'd from God, Hopes to be placed in God without staggering, with many such like; all which are read in the *Apostle*: I much wonder what Reason Luther had to think them unworthy to have been writ by an *Apostle*. But perhaps Luther would that the *Apostle* had writ such things as these, to wit, *That Malt is not profitable to the People, that Order is a vain Fiction*; and such like, as himself writes, which are all things worthy an *Apostolick Spirit*.

The Judgment of St. James his Epistle, and how worthy an Apostolick Spirit.

Luther's Writings worthy an Apostolick Spirit.

But though, as I said, I admir'd why Luther should be so much displeas'd at St. James's Epistle; yet having read it more attentively, I wonder not at all. For by the *Apostles* Writings, I find that he so narrowly touches Luther every where, as if by his Prophetick Spirit, he had plainly foreseen him. For when Luther, under pretence of Faith, despises Good Works, St. James on the other side Disputes by Reason, Scripture, and Example, that *Faith without Works is Dead*. Nor is it in one place alone, that by bitter Words, he resists that Prating Petulancy of Luther. If any one

why Luther is so displeas'd at the Apostle St. James's Epistle.

Ja. 1.

(says he) *allow himself Religious, not Bridling his Tongue, but sedating his own Heart, his Religion is vain*. Besides Luther frets at this, which he feels very fitly may be apply'd to his own Tongue. *The Tongue*

Ja. 3.

is a restless evil, full of deadly poison. Finally he perceives, what the *Apostle* has writ against Contentionous Persons, is truly spoken against his own Opinions. For says the *Apostle* *Who is Wise, and well Descried among you? Let him show forth his Works in a good Conversation, in the meekness of Wisdom; because if you have the Root of Bitterness and Contention in your Hearts, do not glory, being Lovers against the world. For this is not Wisdom descending from above from the Father of Lights,*

In the same place.

Lights, but as Darkness, Death, and Doubtful Wistfulness
For where Light is joy'd with Conversation, there also is
Incongruity, and every Naughty Word. But the Wisdom
which is from above, is first of all pure, and then peaceably,
modest, comely, agreeing with good things, full of
Mercy and Good works, Judging without dissimulation.
And the fruit of Justice is sown to Peace to the workers of
Peace.

These (*Gentle Reader*) are the Words which moves Luther to wrath against the *Apostle*. These, I say, are the Words whereby the *Apostle* as openly touches Luther's Petulancy, Railings, Wicked and Contentious Opinions; even as if he had seen *Him*, and Read his Words. I question not but his Spirit, though never so much despis'd by Luther, will sufficiently prove to all *Christians* the Sacrament of *Extreme-Union*; nor shall Luther be ever so Powerful as to be able to abolish any *Sacrament*, which for the Salvation of the Faithful has been receiv'd by the Church, *Against which the Gates of Hell shall never prevail*: much less this single Brother, who is but a *Sony Wicker of Hell*.

We have in this little Book (*General Reader*) clearly demonstrated, I hope, how absurdly and impiously Luther has handled the *Holy Sacrament*. For though we have not touch'd all things contain'd in his Book; yet so far as was necessary to defend the *Sacrament*, (which was only our Design) I suppose I have treated though not so sufficiently as might have been done, yet more than is even necessary; Inasmuch that it behoves me not to insist any longer thereupon, unless were it no hard matter to enrich this Discourse with more wonderful Arguments, Quotations and Sentences of the *Yahy Fakhry*, and other such sort, if it were not in vain upon Luther's account, and for others more than necessary;

cessary, for its use, as for the *Ethiopian* to change his Colour, or the *Leopard* his Spots, as for Light to be converted by Teaching. But that others may understand how false and wicked his Doctrine is, lest they might be so far deceived as to have a good Opinion of him; I doubt not but in all parts there are very Learned Men, though I had said nothing at all of this matter, who have much more clearly discovered the same, then can be shewn by me. And if there be any who desire to know this strange Work of his, I think I have sufficiently made it apparent to them. For seeing by what has been said, it is evident to all men, what Sacrilegious Opinions he has of the *Sacrament* of our *Lord's Body*, from which the Sanctity of all the other *Sacraments* flow: Who would have doubted, if I had said nothing else, how unworthily, without scruple, he treats all the rest of the *Sacraments*? Which, as you have seen, he has handled in such sort, that he Abolishes and Destroys them all, except *Baptism* alone; and That too, he has abus'd and depriv'd of all *Grace*, leaving it for no other end, than in a *Communion* of *Penance*; in some denying the Sign, in others the Matter it self: Neither proves he any thing in this so great a matter; nor brings he any thing in Confirmation of his Doctrine, contending himself in only denying what ever the Church admits. What every body believes, he alone by his vain reason laughs at, denouncing himself to admit nothing, but *clear and evident Scriptures*. And these too, if alludg'd by any against him, he either evades by some private Exposition of his own, or else denies them to belong to their own Authors. None of the *Dofors* are so Ancient, none so Holy, none of so great Authority in Treating of *Religion*. But this New *Dofor*, this little *Saint*, this man of *Learning*; rejects with great Authority.

Luther
like Pro-
secus.

Seeing therefore he despiseth all men, and believes none, he ought not to take it ill, if every Body disre-
ditch him again. I am so far from holding any further
dispute with him, that I almost repent my self of what
I have already argu'd against him. For what avails it
to dispute against one, who disagrees with every one,
even with himself? Who affirms in one place, what
he denies in another; denying what he presently af-
firms. Who, if you object *Faith*, Combates by *Reason*;
if you touch him with *Reason*, pretends *Faith*. If you
alledge *Philosophers*, he flies to *Scripture*; if you pro-
pound *Scripture*, he trifles with *Sophistry*. Who is
afraid of nothing, fears none, and thinks himself
under no Law. Who condemns the Antient *Doctors*
of the *Church*, and derides the New ones in the high-
est degree; Loads with Reproaches the Chief *Bishop*
of the *Church*. Finally, he so undervalues the Customs,
Doctrine, Manners, Laws, Decrees, and *Faith* of the
Church; yea, the whole *Church* it self, that he almost
denies there is any such thing as a *Church*; except per-
haps such a one as himself makes up of two or three
Hereticks, of whom himself is Chief. Wherefore since
he is such a one, as will have no solid or certain prin-
ciple betwixt himself and his Adversary; but requires
to be free in whatever pleases him, when it pleases
him; and as often as it pleases him, lawfully to assert
or deny; when, neither *Reason*, *Scripture*, *Custom*,
Law, Humane or Divine *Authority*, binds him. I
thought it not fit to dispute any longer with him, nor
to contend by painful *Reason* against his *Heresies*,
which he confirms by no *Reason*. But I rather advise
all *Christians*, that as the most exterminating of Plagues,
they shun him, who endeavours to bring into the
Church of *Christ* such foul Prodiges, being the very
Doctrine of *Antichrist*. For if he who Studies to move a

Luther to
be avoid-
ed as a
Plague.

Schism

Schism in any one thing, is to be extirpated with all Care; with what great endeavours is He to be rooted out, who not only goes about to sow Dissention, to stir up the People against the Chief *Bishop*, Children against their *Parents*, *Christians* against the *Vicar* of *Christ*: Finally, who endeavours to dissolve by his Tumults, Brawls, and Contentions the whole *Church* of *Christ*, which He in the time of his Precious Death has bound together by the Bond of *Charity* and *Love*: And also to Destroy, Prophane and Pollute with a most execrable Mind, filthy Tongue, and detestable touch what is most Sacred therein? Who if he did but give any hopes of Cure in himself, or any Sign of Amendment, he would thereby move all People to regard his Disposition, and to endeavour by all good means possible to heal him, and to restore him to Soundness of Mind, that he might again revoke the *Heresies* he has Breach'd. But indeed, as yet I see in him all the Signs that precede *Death*; I am not so much mov'd to think thus, by reason of his Disease, though never so Mortal; as by his admitting of no Medicine, nor of any Manual Operation of the *Chyrurgion*: For how can he be Cur'd, who will not suffer himself to be handled? Or in what manner is he to be dealt withall; who, if you Teach him, trifles with you? If you Advise him, is Angry? If you exhort him, Resists? If in any thing you would appease him, is incens'd? If you resist him, is Mad? Otherwise if he could be Cur'd, what has the Pious *Vicar* of *Christ* omitted, who following the Example of a good Shepherd, would seek, find, take on his Shoulders, and bring home to the Fold this lost Sheep? But alas the most greedy Wolfe of Hell has Surpris'd him, Devour'd and Swallow'd him down into the lowest part of his Belly, where he lyes half alive and half dead in *Death*: And whilst the Pious *Pastor* calls

The Chief
Bishops
Pious Care
for him.

King Henry VIII's Assertion

him, and bewails his loss, he Belches out of the filthy Mouth of the Hellish Wolf these foul inveighings, which the Ears of the whole Flock do detest, disdain, and abhor.

For first of all, being un-provok'd in any kind, he propos'd some *Articles of Indulgences*; in which (under pretence of Godliness,) he most Impiously Defam'd the *Chief Bishop*. Afterwards, that he might under pretence of Honour and Duty, cast on the *Pope* the greater Asperision, he transmitted them to *Rome*, as if submitting himself to the *Pope's* Judgement; but he augmented them with Declarations, much worse than they were themselves; That it might appear to all men, the *Pope* not be Counsell'd by a good and Pious man, but derided by a Knavish little Brother, as if so stupid as to hold for an Honour such a Contumely as the like thereof had never before been heard. If the *Pope* deserv'd no ill, why has this degenerate Son, cast a false and undeserving Scandal on his *Father*? But if any thing had been done at *Rome*, which needed Reforming; yet if *Luther* had been (as he would be accounted) an Honest man, and zealous *Christian*, he should not have prefer'd his own private Glory before the publick Good of all others; nor have desir'd to have had the Credit of a Scourge amongst the Wicked, Laughing at the Nakedness of his Sleeping *Father*, uncovering, and pointing thereto with his Finger: But contrariwise, would have cover'd the same, and would have more secretly advis'd him in his own Person by Letters, following the Example of the *Apistle*, who commands us not to deride or reproach our Superiours but to seek of them. Which if *Luther* had done, I doubt not but the most holy *Pope*, (so well is his great Benignity known to all men) being awaken'd, should have Blessed his *Son* *Japhet*, would have render'd him Thanks for his Duty.

And

And would not have Curs'd him in his Anger, who has forborn to Curse him when he was mocked by him; but pitying the miserable, and more tender of a Son, than mindful of a Scoffer, has dealt with him by most Honourable Men, in whose presence he was not worthy to appear, that he might desist from his Iniquity: To which Pious and wholesome Council, he was so far from obeying, that he not only derided the *Legare*, careful for his Salvation, but also immediately publish'd another *Book*, in which he endeavour'd to overthrow the *Pope's Power*: After which, he was summon'd to *Rome*, that he might either render Reasons of his Writings, or recant what he had inconsiderately written, having any Security imaginable offer'd him, not to undergo the Punishment which he desired, with sufficient Expences offer'd him for his Journey: Yet for all this, this Silly Brother, to show his great Modesty and Obedience to the *Pope*, refus'd to go, unless in the Equipage of a *King*, and Guarded by a *War-like Army*: But this *Wary Man* made his Appeal to a *General Council*; yet not to every Council, but to such as should next meet in the *Holy Ghost*; that in whatsoever Council he was Condemn'd, he might deny the *Holy Ghost* to be present therein; for this Holy and Spiritual Man denies him to be any where, but in his own Bosom: Wherefore, being oftentimes advis'd to Repent of his Impiety, he is often add'd Impiety to Impiety. So that the Good Shepheard was at the last forc'd to cast away from the Fold this Scabbed and Incurable Sheep, fearing least by its touch it might Infect the whole Flock; and to bewail his *Asselone's Death*, whose Life he could not save; whilst he beheld him hang in the Tree by his Comely Hair, of which he was foolishly Proud. Luther therefore, finding himself cast out from the Fellowship of the

The Good
Pastor be-
ing at last
cast away
the
Luther,
provides
for the rest
of the flock.
2 King. 18

Faithful, began to do like the deplorable Impious, who contemn the Gulf they are ready to be plung'd into. He has not Sigh'd, he has not Lamented his Fall, in which, like Exalted *Lucifer*, he has been cast down, and broken even as a flash of Lightning; but imitating the Devil in despair, he becomes like the Devil himself; that is, a Slanderer, beginning to break out into Blasphemies and Contumelies against the Pope, and envying all the rest of the Faithful: Like the Old *Serpent*, he begins to spread abroad the Snares of Infidelity, that by tasting of the forbidden Fruit of hurtful Knowledge, he might procure their Expulsion out of the Paradise of the Church (from which he had fallen himself,) into a land of Thorns and Thistles. I am indeed heartily sorry for his so great Madnes, and Miserable Fall; and I wish, that as yet, by the Inspiration of Gods Grace, he may Repent, be Converted, and Live: Nor do I so much desire this for his sake alone (though for him also, as wishing the Salvation of every Man possible,) as that he being at last Converted, and like the Prodigal Son returning to the Mercy of so Bountifull a Father, and Confessing his Error, may re-call again into the right way, those whom he has misled. But now if he has so deeply plung'd himself, that the Pit of Wickedness and Despair has gorg'd him into its Mouth, he Rails, he Blasphemes, He Slanders, He Rages, And He who is filthy, becomes more filthy still.

But I beseech all the rest of *Christians*, and beg of them through the Bowels of *Christ*, (whose Faith we profess) to shut their Ears against his Impious Words, and not to entertain any *Schisms* or *Discords* amongst them, especially at this time, when all *Christians* ought, however, to agree together against the Enemies of *Christ*; Also let them not give Ear to Opprobrious

Detractions against the Vicar of *Christ*, thrown upon him by this Wicked Brother: Neither let them contaminate their Hearts Consecrated to *Christ*, with Impious *Heresies*, sown by him who is void of *Charity*, swell'd with *Pride*, in Reason cold, but hot in *Envy*. Finally, let them stand up against this puney Brother, weak in Power. but in Mind more Pernicious, than either *Turk*, *Saracen*, or *Infidel*: Let them, I say, resist him with the same mind and resolution, that they would the *Turks*, *Saracens*, and worst of *Infidels*.

F I N I S.

ERRATA.

IN page 1, line 4. for *Quarrels* read *Contrumelies*, l. 33. for *not* *not* *r. not*, p. 6. l. 28. *r. removed*, and l. 29. for *not* *r. but*, p. 24. l. 7. *r. his Apostles*, p. 32. l. penult. *r. Testament*, p. 46. l. 17. *r. Bowels of Christ*, p. 54. l. 19. *r. for Second Table*, p. 58. l. 16. *r. I would not have*, p. 61. l. 7. *r. has not scrupled*, p. 72. l. 1. *r. the words of Christ*, p. 78. l. 15. *r. if he think*, p. 86. l. 27. *r. Husbonds*, p. 88. l. 20. *r. Body of Christ*, p. 102. l. 14. *same* *Buckler*, p. 104. l. 22. *r. by God himself*.

of the Society of Jesus
Books Printed and Sold by Nathaniel Thompson in the High
-street into the Old-Spring-Garden near Charing-Cross

A Manual of Controversies, clearly demonstrating the Truth of Catholic Religion, By *Texts of Holy Scripture, Councils of all Ages, Fathers of the first 500 years, Common Sense and Reason*. And fully Answering the principal Objections of Protestants, and all other Sectaries. Price bound 2 s. 6 d.

A Manual of Devout Prayers, fitted for all persons and Occasions. To which is added the *Rosary*, *Latin and English*, Prayers to the Blessed Virgin Mary, &c. the Prayers of St. Bridget and other most devout Prayers upon several occasions, never before published. With a *Catholic Calendar* for ever. price 1 s.

A most excellent way of hearing *Mass*, with profit and Devotion; Containing the whole *Mass* in *Latin and English*, with divers choice Select Prayers before and after *Confession and Communion*: And an *Examen Conscience*. To which is added the *Rosary* of our Blessed Lady, *Prayers* to the Blessed Virgin Mary, the Prayers of St. Bridget, &c. And several other most Devout Prayers to our Blessed Redeemer. Also the *Psalms or Even-Song*, in *Latin and English*, as it is sung in all *Catholic Churches*. Newly Corrected. price 1 s.

A Collection of 86 *Loyal Poems*, all of them Written upon the two late *Plots*, viz. The horrid *Salamanca Plot* in 1678, and the real *Farnesius Conspiracy* in 1683. To which is added *AdVICES* to the *Carver*, Written on the Death of the late Lord *Stafford*. With several *Poems* on their Majesties *Coronation*, never before published. The second Edition Collected by N. T. Price Bound 2 s.

A choice Collection of 180 *Loyal Songs*, all of them Written since the two late *Plots*, &c. Intermixt with some new Love Songs. With a *Table* to find every Song. To which is added, the *Musical Notes* to each Song. The Third Edition with many Additions. price 2 s.

The Lawyer Out-Law'd, or a brief Answer to Mr. *Hunt's* Defence of the *Charter*. With some useful Remarks on the *Commons* proceedings in the last Parliament at *Westminster*, in a Letter to a Friend. Price 6 d.

Some Brief Remarks on the *Debates* of the *House of Commons* in the last *Parliament* at *Oxford*.

Janus Scientiarum, or, a Compendious Introduction to *Geography, Chronology, Government, History, Philosophy*, and all gentle sorts of *LITERATURE*. Price Bound 2 s.

The State of the Church Affairs in this Island of Great *Britain*, under the Government of the *Roman and British Kings*: Written by a Person of Quality: And published by Authority. price 4 s.

The Succession of the Church and Sacraments, from *Christ* and his *Apostles* to the end of the World, cleared, and fixed, according to the Antient Doctrine of the *Greek and Latin Churches*. price 6 d.

A brief Explanation of several Mysteries of the *M. Mass*, and of the Actions of the Priest Celebrating: Very necessary for all *Roman Catholics*, for the understanding thereof. Together with certain Reflections upon the *Apostles Creed*, touching the B. Sacrament; and also divers Meditations and Prayers both before and after Communion. price 1 s.

Veritas

A Catalogue of BOOKS.

Veritas Evangelica, or the Gospel Truth, asserted in sixteen useful Questions, which being seriously searched, men, will open the way to find out assuredly the True and Saving Faith of Christ, which is but One, as the Apostle affirms; *One Lord, one Faith, one Baptism*. Price 1 s. 6 d.

A Discourse of *Confession* to a Lawful Priest, wherein is Treated of the last Judgement; By *Peter Manly*, Dean of *London-Derry* in *Ireland*. Price 2 s.

The Considerations which obliged *Peter Manly* Dean of *London-Derry*, to embrace the *Roman Catholic* Religion. Humbly Dedicated to his Grace the Lord *Primate of Ireland*. Price 6 d.

Some Replies to the Protestants concerning the *English Reformation*. By *Peter Manly* Dean of *London-Derry* in *Ireland*.

Pope's Antichrist's or the *Papists* cleared from the false Allegation of Idolatry. Price, 4 d.

A *Papist* Misrepresented and Represented: Or a two-fold Character of *Papery*. &c. Price 1 s.

Ordo Rationis Officii pro Anno Domini. 1617. Price 6 d.

A Treatise the Fathers of Men's being the same which Christ gave to his Apostles; wherein the points controverted betwixt *Catholics* and *Schismatics* are briefly vindicated by way of *Dilemma*; By two Gentlemen Converts. 4 s.

An Explication of the Holy Ornaments and Ceremonies which the Priest uses at *Mass*. Price 2 d.

A Sermon preach'd before the King and Queen in their Majesties Chappel at *James*, on Sunday, Oct. 24. 1686. By the Reverend Father *Dm. W. Maris*, Monk of the Holy Order of *St. Benedict*: Chaplain in Ordinary to his Majesty. Published by his Majesty's Command. Price 6 d.

A Sermon preach'd before their Majesties in their Chappel at *St. James's* the 17th Sunday after *Trinity*, Nov. 17. 1686. By *John Dornor* of the Society of *Jesus*. Price 6 d.

A Sermon Preach'd before their Majesties in their Chappel at *St. James's* the 22 Sunday in Advent: Dec. 6. 1686. By *John Dornor* of the Society of *Jesus*. Price 6 d.

A Sermon of Judgment preach'd before the Queen Dowager in her Majesty's Chappel at *St. James's* on the first Sunday in Advent, being the 27th. of November 1686. By *John Dornor* of the Society of *Jesus*. price 6 d. all published by his Majesty's Command.

A Sermon preach'd before the King and Queen at their Chappel at *St. James's* on the Feast of the Holy Patriarch *St. Simeon*. By *J. Graft* of the Holy Order of *St. Benedict*.

An Apology for the Considerations on the Life and Glory of the Holy Mother of *Jesus*, shewing the Innocency, Equity, and antiquity of the Honour and Veneration given to her by the Holy *Catholic Church*. By *J. C.*

A New Test of the Church of *England's* Loyalty.

An Advertisement by way of Answer to a Sermon Preach'd by *Dr. Thomas Ken*, Lord Bishop of *Bath and Wells*, in the Cathedral Church of *Bath* On *Ascension Day* last, being the fifth day of May, 1687. price 2 d.

A Reply to that Pernicious and Scandalous Libel, lately Printed in *Holland*, in an *Anonymous* French Language, written by (whom? but) *Ja. Partridge* an *English* *Revenger*. Manifesting his horrid Treason; wicked Maliciousness; and most absurd Errors in *1687*; and exhibiting the genuine signification of the *Star* toward Great Britain. price 6 d.

South's Oration : The last and best of his Latin orations, and others by *Amphibrotus*, *Tyot*, *Scamellus*, *Stratton*, *J. B. Smith*, and *Abraham*, of *Windsor*, and *Lord Viscount* *Walpole*, *Whiston*, on *Samuel* *Walpole*, the 29. of *Dece* 1680. *Whiston* is accus'd a *short* *apostate* concerning *John* *Philips* in *Stephen* *Child* *Tryal*.

A *Summary* of *Pity* and *Love*, containing, the last *Devotion* and *Professions* of several *Roman* *Catholics*, *Confessions* and *Exorcism* on account of the *Pie*. Faithfully taken from their own *Manus*, as they *spoke* them, or from the *Originals* written and left under their own hands. To which are annexed *divine* *Lessons*, *Prayers* and *Prayers* selected out of *Holy* *Scripture*, *Church* *Office* and *Roman* *Mass*, *proper* for the present exigency of the times. *Hartwell* is also added a *Summary* of *divine* *Catholic* *Principles*, in Reference to *God* and the *King*, explain'd in a *short* *Treatise* formerly writ, and published upon that Subject.

A *Summary* *Relation* of the *Holy* *Congregation* of our *Lady* of *Lourdes*, Erected in the Kingdom of *New* *Grenada*; Approv'd by his *Holiness*, *Pope* *Innocent* the 11. *Authentically* *Inscribed* in Her *Majesty's* *Royal* *Chapel* at *St. James's* *Door*.

Indulgences and *Privileges* granted to the *Fidelity* of our most *Sovereign* and *Inimitable* *Lady* of the *Milky*; *Founded* in the *Church*, *Chapel*, and *Oratories*, of the *Order* of *Preachers*.

The *Use* and *Great* *Manner* of the *Notes* of the *Church*, as deliver'd by *C. Johnson*, *De* *Notis* *Ecc.* *Justified*: In answer to a late *Discourse* concerning the *Notes* of the *Church*. *price* 6 *d.*

The *Genealogies* of the *Northern* *Princes* and *Barons* *Barons* and *Barons*, of *Denmark*, &c. *Showing* the *Lineal* *Descent* of their *own* *Noble* and *Illustrious* *Families*. With their *Marriages*, *Issues*, *Times* of *Death*, *Place* of *Buriall*, *Imperial*, *Devotion*, &c. From the *Year* of *Grace* 1000. to this present year 1684.

A *Useful* *Grammar* for *German* to *Learn* *English*, and for *English* men to *Learn* the *German* *Tongue*: Wherein all *Latin* *Words*, belonging to the *German*, are *Translated* both into the *German* and *English* *Tongue*. Treating besides of the *Derivation* of the *English* *Tongue*, with all *Grammatical* *Rules*, and *Dialogues*, Treating of all *necessary* *Matters* that daily may be *spoken* of, And especially what is to be *seen* for a *Stranger* at *Paris*, *in* *France*, and *England*; with a *Compendium* of the *State* of the *German* *Empire*.

The *Arrangement* of *Thomas* *Howard* *Duke* of *Norfolk*, before the *Earl* of *Shrewsbury* *Lord* *High* *Steward* of *England*. Also, a brief *Derivation* of the most *Honourable* *Family* of the *Howards*. With an *Account* of what *Families* they are *Related* to by *Marriages*. *Transcribed* out of *Ancient* *Manuscripts*, never before published.

A *Translation* of the *Lord* *Rafel's* *Speech* and *Intercession*, in a *Dialogue* between *Wig* and *Ty*.

Classical *Panegyrics* *Five* *Sermons* at *Colchester* *Principis* *Jacobi* *Eboraci* *Episcopatus* *Domi*, &c.

A *Defense* of the *Duke* of *Bedfordshire's* *Bank* of *Belgium* and *Windsor*, from the *Reputation* of a *Monarchical* *System*.

The *State* of the *Church*. Written occassionally upon the *late* *monarchical* *System* and *Reputation* upon the *late* *System*, &c.

A *Dialogue* between *Jacob* *Frederick* and his *Mother* concerning *Prayer*. *price* 6 *d.*

